

A
TESTIMONIE
OF THE TRVE CHVRCH,
FROM THE FALSE.

OR,

*Rather an Epitome of all such Hystories of
the Church, as Principally containe*

THE

*Liues, Doctrines, and Martirdomes, of the
Fathers, Patriarches, Prophets,
Apostles, and Doctors thereof.*

*In the Line of their Succession, as well as in
the Holie Scriptures, in the Hystories,
Hystories, throughout
time, as Latter times.*

Euen from Adam, to the present

*Compiled for the use of the Church, and for the
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Treat fund

By Simon de Vigny

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SIMON DE VOYON
TO ALL THOSE THAT DE-
SIRE TO BE OF THE SAME CHVRCH
AND, TRUE RELIGION OF GOD THE

which hath bene from the beginning of the world,
and shall be for euermore, health and peace
through our Lord Iesus Chrikt.

Thomas



Albeit that many good and learned
men haue made mention in their
books of the doctors of the Church
of God, yet I haue ben of this opini-
on, y it will not be a thing vnprofita-
ble at this present to publish vpo the like matter
this present discourse, being collected out of di-
uerse authours, and compiled in one: after the
manner and fashion that you see: deeming that
it will be profitable to many who haue not lea-
sure at will to read much, to see hereby & vnder-
stand of a continuall order of good doctors who
God hath rayfed vp from the beginning of the
world vntil this present time, & how God hath
euerlastingly collected for himselfe a perpetuall
Church, through the word of the gospell, from
this masse of sinne, that is to say, of men: among-
est who the gospell which we heare at this pre-
sent, hath at all times shined in the midst of
most thicke darkenesse.

And hereby we may see and vnderstand, that
there neuer hath ben any manner of religion, nei-
ther can be, which hath continued so long, And
hath had such efficacie and vertue, so continuall
an order, such and so wonderful a doctrine con-
tained in the holy scriptures, as hath the Church

of

of God had, the which, like as shall be shewed in the discourse following, God himself hath minded euer since the beginning of the worlde to teach & declare by the voice of his own son, after y he hath set his doctrin before by the ministerie of the holy fathers, Patriarches, Prophetes, Gouernours, Priestes, and Apostles: and lastly hath conserued the same by a singular grace and goodnesse vntil this present time, through faithfull Bishops and good pastours, and doctours of the Church of God being sent fro time to time, and still placed in the rounes of others their predecessours, the which same shal be conserued also, & defended by a singular grace and goodnes of God, euen vnto the glorious comming of his sonne our lord Iesus Christ.

And thus, seing that God himselfe hath established and ordeined the ministry of his word, which we at this present do follow, we nede not to dout but that he doth and will alwaies mainteine the same, as may easily be vnderstoode by the effectes of all tymes. For although that the deuill in his enchantmentes hath at all times found out a rage more then horrible against the Church and faithfull doctours: like as here is manifested by Abel, who was slaine by Caine, being moued thereto by a deuilish enuie: by the persecution and oppression of the people of Israel, by the high priestes, who were slaine by Saule, by Isay and Ieremie, who were put to death: by the captiuitie of the people, when they were carried away into Babylon: likewise by

by Iohn Baptist, by our Lord Iesus Christ, and by the Apostles who haue beene cruelly slayne, and by so many millions of Martyrs: yet notwithstanding y^e Church hath continued through out all ages, and there haue beene alwayes doctours diuinely raysted vp in the places of others, for to set vp agayne and to conserue the light of the doctrine, to make it shine in the midst of those peoples and Realmes that God woulde haue it. It hath then been alwayes conserued and defended: for God is the protector and gardein thereof who maketh it to withstande all such assaultes. And for this cause Sathan in his illusions of these times hath suggested and put in praetyce the moste cruell tormentes that coule be deuised: but all in vaine. There haue beene kindled fires great and small. There haue beene set vp also for the true Christians Scaffoldes &c. some haue beene caste into the bottomes of ponds and rivers: and to conclude, Sathan hath by sword and force ysed all sortes of most cruel violences, for to cause that y^e holy seruice of God might be altogether extinct and buried, but he neuer coule, neither euer shall be able to doe it. Wee muste then consider and vnderstande, that true religion hath of GOD an efficacie and vertue more great and wonderfull then any thinge that can bee, or euer hath bene, seeing that so mightie an enemy as sathan, the prince of the children of this world, hath so often and strongly besieged it, and yet coule neuer hinder, but that alwayes thorough the good-

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goodnes of God it shoulde be set vp.

Now to speak of other religions which haue
beene, and be, what continuance haue they had?
what stedfastnesse and assurance of the trueth
haue beene founde in them? what number a-
mongst so many as were professours of the same
haue euer beene so stedfast in their religions,
that they would euer suffer most cruell tortures
therfore, like as haue done an infinite multitude
for the assurance and stedfastnesse that they
had in the trueth, which no man is able to num-
ber, by whome God would be glorified? So
many and such manner of religions as haue ben
haue they had euer such order, such a doctrine,
which hath plainly shewed vnto them the truth
of the being, of the first originall of things that
haue bene since the beginning of the world, and
of things that haue come to passe, and that bee
daily accomplished, as God hath made his to vn-
derstande from time to time, first by visions and
oracles, and since euen vntill this present time
by his Prophetes and Apostles? Such and so ma-
nie religions which haue beene, howe coulde it
euer be found in them, as may be founde in the
true Church by the holy scriptures howe that
the supernaturall, he who is euerlastingly, that
is the Lord Iehova, who of himselfe hath his
being, and not of any others, and of him all
thinges their beinges, hath by his eternall
worde and spirite created all thinges, made and
fashioned them, and by him, not by our owne
force and vertue, wee haue such dignitie, and ex-
cel-

cellencie about all creatures of the earth; that
we were made according to his owne image;
which excellencie and our first perfection was
lost by our ingratitude in our first parentes and
that since that time we be and shall bee restored
thereto againe in a more large perfection by the
onely meanes of his onely sonne; by which he
hath made vs: and that for the manifestation of
his inestimable goodnesse and glorie, by the
which he teacheth vs in his holy scriptures, and
assureth vs by his spirit, that wee shall be eter-
lastingly taken up to his glorie, forasmuch as he
is able to doe so, and will doe it. So many and
such sundrie sortes of religion as haue bene, had
they euery yet since the beginning, of the world
so continuall an order of good and faithfull do-
ctors, who being inspired with the spirit of god,
hath constantly taught and mainteined against
all the rage of the worlde the truth of his holy
doctrine, as hath the right religion of the pro-
testants, which is the verie Christianitie, done?
Doeth not GOD hereby and by sundrie other
meanes sufficiently declare the veritie and effi-
cacie of the ministration of his holy wordes, and
true religion, which he firste time to this hath
appeared; forasmuch as therein he hath placed
and set forth in euery place in all his wordes, for vs
instruction and guide maner and order, him who is
the author and creator of all things. 28. 3101

Nowe seeing that we haue such a founder of
our religion, who giueth vs also grace to follow
the same, and seeing inuent so many meanes as
should

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he will for to overthrow and extirpe it: I beseech him brendras many diligences and incharmentres into the mindes of men as he can, for to perswade them, that this true religion which we holde began but of late, and y^e in that soone decay againe &c. It is notwithstanding most evident that it hath bene euert since the Beginning of the worlde, and that we haue testimony of him who hath established the same, and may surely repose our confidence in him, that like as he hath ordeined that whilest the sunne & Moone shall giue light to the earth, he will neuer faile to helpe and assiste his, and that finally we shall be with our heade and Lorde Iesus Christ. And hercof we doe assure our selues, and doe feele of the same in our selues a certaine proceeding of the spirit of God, that so it shall come to passe at the time which God hath ordeined: menner is this religion that we holde false or wicked (as some yet say) inasmuch as it is grounded vpon y^e pure word of God, according to the which we labour and are willing to serue God, without mingling therewith any thing imagined by our owne braine (like as we be flattered to do, for to make a religion of our owne deuising). And therefore let such vnderstande that this our religion had not the first beginning at Luther or John Hus, and that it was neuer heard of before, as some falsely say, and that it shall not therefore long abide. For notwithstanding that thorough the great wickednesse and euill that hath bene and yet is amongst some men of this

Church; and thorough the outrage of carnall affections; wide carelesnesse and not regarding the glorie of God or his truth, yea through the verie contempt and falling away from God and all truth, the doctrine which he had published & set forth before by his Prophets and Apostles; and by his sinne he hath suffered and bene willing that this true religion should be by his trustfull iudgements obscured and hidden from men so as they might not discerne it according to any outward appearance; neither should hee be satisfied by the good disposition of the truth was so darkened, that to the wiser and more iudgement of the worldly there should be seene no tracke or stoppe of God in the Church; and abate according to worldly mens fantasies; in freedom that God had forsaken his Church; and giuen it utterly to the payde, seeing that all was turned to ydolatrie and superstition, which God in his wrath & griefe, y. he wouldeste most villyabberish; yet did hee haue reserved some in his Church, that haue neuer bowed the knee before the idoll Baal, before this Antichrist, for to confesse vnto the helowse his doctrine; being directly against the pure word of God as came to passe in the time of Elias when the confusion and vngodlinesse of the people was such; that there was no semblance of the Church seene, in so much that this holy Prophet thought that all had becom vnto the woe, shipping of images and to idolatrie; but he was deceiued; for God hath reserved seauen thousand,

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sandes; which neuer had bowed the knee vnto Baal: And in like manner, if after the time of the primitive Church the like also proued, that for the wickednesse and vnthankfulnesse of the people GOD suffered the like confusion and idolatrie to reigne: yet we must vnderstande, that forasmuch as God is one and the selfe same God, as well now as he was in the time of the Apostles, that hee hath referred vnto himselfe through all ages seauen thousande (yea an infinite number) which neuer bowed their knees before this statelydoll, before this man of sinne, this sonne of perdition, who sitteth in the temple of God: The faithfull, I say, haue not sought for saluation in his doctrine: but rather forsaking and renouncing that, haue bene assured in their heart by the spirit of God, to obtaine redemption by the alone means and merites of Iesus Christ our onely sauour.

They therefore be of a wrong opinion, which iudge and esteeme the Church of God according to their fantasie, not to haue continued alwayes. If the doctours, who were verie godly and righteous, haue not well discerned the ministerie and true religion of his Church: and moreouer, if that this excellent Prophet, who was filled with the spirit of God so abundantly, was so much deceived when hee would according to humane iudgement tolken the people of GOD: what may wee thinke shal happen vnto vs, whose iudgement (for the most parte) is altogether vnperfecte. They are also

deceiued and doe foolishly and presumptuously which iudge the number of the electe according to the capacitie of their senses: for God hath a meane, to him nothing difficult, but to vs vnknowne, by the which he may conserue his electe miraculously, then when all seemeth turned vpside downe and spoyled. Well may the elect then be persecuted, but neuer confounded, nor the Church extinct, inasmuch as it hath God for the founder and defendour, and the elect haue God the creatour of heauen and earth for their gardin and protector: like as he hath neuer fayled to helpe his at all seasons with the assistance of his holy spirite making euen scene and knowne to the worlde his greate loue and care towards them throughout all ages, as hath beene evidently scene. Let vs not doubt therefore of the trueth of him who hath promised to abide with vs vntill the ende of the worlde, of which his promise we see and feele daily effectes albeit y we are vnworthie thereof. Thus much haue I thought good to speake concerning the continuance of the true Church, whose founder is Christ. Nowe will I shew briefly the order of the discourse following, which is this: That all the gouernement of the Church which hath beene from the beginning of the worlde vntill this present, is comprised in fise orders: the first of which containeth the first fathers, to wit, from Adam, who was instructed by the son of God &c. The second of the Patriarches, and beginneth at Abraham. The third of the Prophets, and

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and beginneth at Samuel. The fourth the high
priestes and gouernours, and beginneth at Iosue
otherwise called Iesus, and at the conduct our
Zorobabell. The fift and last beginneth at Iohn
Baptist and our Lorde Iesus Christ, and at his
Apostles and their disciples, Bishops, & Pastours
that succeeded after them, and euen vnto the
Bishops whom God hath raised vp also in these
last times, for the maintenance of his Church,
and for to correct the errours and abhominable
traditions of men which doe infect the true and
pure doctrin of God, the which he hath conser-
ued and will conserue for euer, for the true in-
struction of his Church. For the which also O
Lorde I beseech thee, that thou wilt nowe day-
ly more and more sende good and faithfull do-
ctours, true setters forth of thy worde tho-
rough out all the realmes and prouinces, to the
ruine and destruction of the kingdome of this

man of sinne, Antichrist: and to the establi-
shing of the kingdome of thy sonne

Iesus Christ our onely Sauiour: I pray
our and Lord Amen.

Now will I shew briefly the order
of the discourse following, which is this:
All the government of the Church which hath
become from the beginning of the world vntil
this present is comprehended in the order of the
law, and of the Gospell, and of the Church
from Adam, who was first called by the name of
God. The law is contained in the first table
beginning at Adam, and the Gospell in the second
beginning at Iohn Baptist.

A TESTIMONIE OF, the true Church of God: Con-

firm'd as wel by the doctrine as liues of sun-
dry holie men, both Patriarches and Prophets,
and also by the Apostles and their
true successours.

THE ARGUMENT.

Here is first declared, howe that man was created in all
perfection of beautie, righteousness, and puritie, and
that he hath despised the commaundement of God, and
his truth, through the perswasion of satan, to whome
he with all his posteritie became seruants and slauē, and
was spoyled both of his vnderstanding and al height: and
therefore he had neede to be instructed, to the end
he might discerne, and be fully assured of the meane of
his deliuerance, and perfect restoration, the which
the eternall sonne of God hath manifested vnto him,
and hath vpholden perpetually his Church.



¶ After that he had created
Heauen and Earth, and all
things comprehended in them,
created last of all man, accor-
ding to his owne semblance
and likenesse, that is to say,
wholy god, pure, full of per-
fection, without spot, in all e-
quitie of heart, of iustice and vnderstanding: and
placed him with Eua his wife in earthly Paradise,
for to liue there in a blessed estate. When the occasiō
which might make them abide in this estate, was,
that they should in humblenesse submit them selues
daily before the maiestie of God, magnifying him
with giuing of thanks, and that in them selues
they should not seeke their owne proper gloie: but
B. confesse

10 A testimonie of the

considering that all things proceeded from alone; they should therefore haue their affections fixed on high, so to glorifie God alone, vnto whom all praise and glory is due.

But immediatly after, when they had cast the commandement of God behinde their backs, and despised it, in eating (through the persuation of the Serpent) of the fruit that was forbidden them, they lost then the whole dignitie and excellencie of their first creation, & were quite spoyled of great glory, wherewith they were before adorned, and were made seruants and bondslaves to him, who by subtil sleights and wiles had so intangled them, that he caused them to giue credite vnto him, and to worship him cleane out of the way of all felicitie and trueth, and to fill them with all errors and wickednesse, that he might make them in all things and by all things like vnto him selfe, who in like sort through his ingratitude had fallen from all beauty and godnesse which GOD had first placed in him.

And thus God in the beginning hath made our first parents in all integritie of heart, in trueth, and righteousnesse, good, pure, and perfect. And the same diuell speaking by the mouth of the serpent, was in the beginning pure and good. For as Moses wrote (being inspired with the spirite of God) in the first chapter of Genesis, at the end of the chapter. GOD sawe all that he had made, and behold, it was exceeding good. And hereby we may see and knowe, howe that this craftinesse and wickednesse in the serpent was not so created and made in him: and that the diuell of his maliciousnesse and subtiltie, undertooke through deceits, full of lyes, to beguile and to allure vnto him Adam and Eue, as in the end he did in dede, through the iust iudgement of God. And that

because

because they cleave not fast to the remembrance of God, but rather were willing to sticke unto the persuasion and counsel of sathan, who, for because he might put the same in effect, had power to make the serpent speake, one of the most craftiest beasts in the fieldes: not that he was such by his owne nature, but made such through the instigation of sathan: who not only had for that present time permission of the handes of God, so to frame his wordes in the mouth of this beast, but after ward unto many other brute beasts, as the prophane histories do beare witness of such as have spoken.

Whereupon we have to consider, that the devill seeketh from time to time, by al meanes that he possibly can, for to beguile men, and to make them give credit unto lyes, wherein he taketh great pleasure, dimming al the eyes of their understanding by certaine privie and secreete meanes, that he may keepe them still under his subjection and thraldome. We holde here from whence do come so many false persuasions, so many untrue and wicked thoughtes, full of leasings, whereunto men do more leane, then to the truth of God. Marke here the chiefest fountaine of all disorders and woes, which ever happened unto the world: marke the way which our forefathers took, by which they fell from that high degree of felicitie, of peace, of rest, and of joy: wherein unto they were first appointed by God, and by what meanes they with al their posteritie are fallen, and are tumbled headlongs into this great disorder and confusion, in which we untill this day for our selves remaine, in as much as we followe after them the same counsell that they did.

Therefore, for as much as we knowe the fountaine or first originall of the maladie, why should we not labour to cure the same by contrarie remedies

dies : seeing that wickednesse hath begunne to take roote, we must followe the counsell and will of God, and not regard the perswasions of sathan, but let vs forsake him with all his counsels and imaginati- ons, and let vs go with prayers, fastings, and hum- ble intreatings, to require at the handes of God, for his counsell, and that he would instruct vs according to his will, and that we may followe the same. And we may thus assure our selues, that we shall seele a wonderfull vnderstanding of the truth of God, of his good will, which he hath declared in the doctrine of his holy Prophetes and Apostles, of whome sa- than would that we should haue no knowledge, but rather that their memorie should be wholly extinguished, for as much as he seeth that in them is declared the way of equitie, the mediator by whome we haue deliuerance out of the gulle of all horroure and euill made manifest : The di- uel nowe seeing him selfe to be depriued of this excellent glory of God, which shined very clearly in him at the beginning of his creation : he in like- wise hath assayed from our first parents, to depriue vs eternally of this excellent glory and felicitie : wherevnto he seeth no meanes offered him by God, sove he may be any more restored.

But God, who had created mankinde, to the end he might be glorified thereby, was willing to re- deeme him againe, although he was so alienated from him, he would not so confound, destroy, spoyle, and thzowe him downe to hell, nor gine him so ouer wholly to the diuell, for to let him deale with him as him lusted : but through his most great goodnesse, mercy, and grace, he hath sustained and vpholden Adam and Eua, shewing vnto them, that he who is the enemie vnto all truth, iustice, and true felicitie, they shall haue once in their powers to buse his head,

head, albeit that in the meane time by his last iudgement, he suffered and was willing that he should sting and afflict them with diuers assaults.

Nowe, to the intent that Adam and Eua, should be assured of their reſtauration, euen in like sort as GOD by his diuine word and ſpirit, had created, made, and faſhioned all things in their beings: ſo alſo by the ſame word God hath decreed, that the ſeede of the woman ſhould bzeake the head of the ſerpent, and by conſequence, ſhould be deliuered utterly from all his thraldome.

This word then being almightie, ſubſiſting in the eſſence of GOD from all eternitie, by which the worlde and all things had bene made, called vnto repentance Adam and Eua, giuing them time and leaſure to returne, & to reſorme them ſelues againe vnto the obedience from which they had erred.

And thereby may we clearly vnderſtand, that it hath from the beginning of the worlde, inſtructed and taught Adam. For this word, the ſonne of GOD, which reſpoued Adam for his fault and offence, and which declared, that the ſtrength & forces that was in the ſerpent, ſhould be broken: hath alſo taught and rebuked him for his miſdoing, letting him well vnderſtand howe abhominable a thing ſinne is, and howe many miſchieues it cauſeth, the death and verlaſting participation in al ignominie and ſhame with this wicked & craftie wretch, that had brought him into ſuch ſlauerie vnto him ſelfe: that through him ſelfe or any other creature, a full deliuerance from this ſubiection or perfect ſatisfaction, for the abhominable ſinne that he had committed againſt GOD, could not be made, but by the onely meanes of this promiſe: by which alone Adam and Eua had knowledge that they were freely pardoned, without any mediation of their owne workes or merites.

14. Arcimontie of the

And in all these things had they some light and knowledge of, by the inspiration of the same spirit of him whose voyce they understood : who, for as much as he would teach them likewise also very well, that all should be said in vain, if they were not inspired with this spirit of knowledge and believing. And thus this eternall word, the sonne of GOD, hath from the beginning taught the first man Adam.

Whereby we must marke, that God hath continually assisted and doth assist his Church, and instructeth it, and maintayneth it, and governeth it, as is evidently to be proved : and manifest experience declareth, that the Church and his doctrine could not haue had power to continue so long time against such horrible assaults of Sathan, of tyrants, and of wicked men, if the Church had not had these guarders and defenders. Which alwayes were accounted the Fathers and Patriarches, Abraham, Isaac, and Jacob : which Jacob being gouernour of the Church of GOD in his time, hath made plaine demonstration of the true Messiah (so many times afore promised) to be his guarder. And therefore he saith in the 48. of Genesis, in the 16. verse. The Angel that hath guarded me from all euill, blesse these children. Thus we may see in this place and in many others, how he calleth the Messiah (that is to say, the sonne of God) Angel, calling him his guarder or keeper, attributing vnto him the power and authoritie for to be able to blesse him. That which he understood only of an Angel, he hath not so fully spoken, being as it were plucked back with the spirit of God, because he had attributed that vnto an Angel, which was due vnto God, vnto whom alone Jacob continually ascribed all power, blessing, honour, and glory, as vnto God alone it both belong.

And in like sort, Isaac being named by the same spirit

true Church of God. 45

saith that Jacob was said in the 87. chapter, verse 9. The Angel of his face hath saved them, the Angel hath redeemed them, through his love and mercy hath holden them up, and sealed them continually.

Also, for to give life to the Church, that in this time silence the holy spirit is resident, & that he will always thereby assist his Church, in the 90. chapter, verse 11. he saith. Behold mine alliance with them, saith the Lord. My spirit which is in thee, and my words that I have put in thy mouth, shall not come out of thy mouth, no, out of the mouth of thy love; nor ever. And infinite places be there, where is given to understand, that God hath always assisted his Church, as well by his holy spirit, as also promising all favour, comfort, and blessing, by the mediation of him, through whom he had made all things; to whom he had promised to send at his appointed time, to the end that by him he might purchase unto him self a holy people, being by him sanctified, which should be clothed with his holiness, as he promised that all such shall be as do believe and put their trust in him, and that they shall remain to eternally through him.

And for this purpose also, because it is not in our facultie and power to believe as he promised and hath promised (as hath bene already declared in Claps) the assistance of his spirit, without which preaching of the word is impossible.

And thus we must understand, that all the Fathers and Patriarches have infallibly knowne and believed: who were instructed through visions or Oracles, and also were somewhat taught from hand to hand, as were consequently the true faithful people their successors, having had (by the operation of Gods spirit) implanted in their hearts such an assurance of doctrine: neither is it to be doubted, but that

that God hath alwayes ratified this holy instructi-
on: the which for that it might the better continue
in strength from age to age, & for to helpe better the
memory of men, he hath willed to be put in writing
by Moses, who was for to write these matters cal-
led & electen, and that he shuld set them forth before
their eyes, like as he had understood and truly kno-
wen through the spirit of God, who created man
in such puritie, and when man had sinned, called him
to repentance, by this same word, by which he had
made him, promising and assuring him of satisfac-
tion for his sinne. And for this cause the aunient
Doctours saide, that the sonne of God is called the
word, for as much as it hath spoken to the fathers.
Beholde what Tertullian saith in his booke against
the Iewes, in the first chapter. When Iesus said
vnto Cain: where is Abel thy brother? And Irenaeus
writing against heresies in the 14. chapter, saith;
The sonne from the beginning, assisting and hel-
ping his hande worke, maketh manifest the father
to all them that he will, and when he will, and how
he will.

To conclude, we see howe that from the begin-
ning of the world, God by his sonne and spirit, was
made knowne to the first man, giving him under-
standing of his good will, the which he made more
and more to understand and knowe thereof to all
them of his Church, of the which Church ensued the
chiefe and principall Doctours.

After that Adam had bene taught of the
Sonne of God, Adam was ordeined a Bishop and Doctor
by the promise made of the seide of the woman, he
hath instructed his posterity of al the articles of the
doctrine

doctrine of the time, that belived in. He liued 930. yeares. And undoubtedly Adam had god abilitie to teach what the excellency and worthines of man was before that he had transgressed, what sinne is, and how horrible a thing it is, and how greate the wrath of God is, how that his mercy is excellent, that he would by the meanes of his sonne redeeme mankind from eternal death; wherein it was plunged through their owne proper fault.

Wherthen taught others, to the end that heeing warned by his example, they might take heede that they did not fall into sinne, and y through faith they might lay holde vpon the promise made of the seede of the woman, by which seede mankind being lost of it selfe, might be forthwith restozed againe vnto life, vnto blessednes, & to euerlasting righteousness.

From this Doctoꝝ all god sciences, and all humane wisdomne is issued, as out of a fountaine: this is he that appointed names to all the beastes and birdes of the ayre, and to all liuing creatures in the fielde, & gaue them names agreeing to their nature.

With Adam was his Sonne.

2 Abel a true and faithfull seruitor in the Church offered vnto God of the first boꝛne of his flockes. Gen. Chap. 4. vers. 4. This doth sufficiently declare, that father Adam instructed his sonnes in the true seruice of God.

But Caine was an hypocrite, presenting vnto God outwarde sacrifice, and nothing inwardly in spirite, wherin doth consist the true seruice of God, whereto he displeased God so as he regarded not his oblations. Then Caine heeing inflamed with anger rose vp against his brother, and being with a diuelish enuie slewe him.

In this place began the persecution of holy persons, and this is a dreadful helve: for this murder happeneth for no other cause, then for the service of God, which when it is done purely, the devil can in no wise abide it: and for this occasion he picked Caine forward, to put his brother to death, to the end that by that meanes the word of God, and his pure doctrine might be extinguished.

And this deed sheweth sufficiently howe becometh the ire, anger and rage of this subtil Satan is, howe great enuie it is that he hath bozne to our first parents, so that Caine being moued by him, conceived the same anger against his brother. Now here God giueth vs alwayes to note what care he hath of those that be his, which although he seemeth to giue ouer into the hands and will of the wicked, and that whilst there is no body bringeth euidence or accusations against the wicked for their misdealinges, yet he worketh, so that by one meane or other the reuenge of his seruants is wrought.

3 Seth was substituted in Abel his rowne brother to the ministerie: and had a sonne, whom he called Enos, and then did men begin to call vpon the name of the euerlasting. Whereby we haue to understand that this word *D'innocuer*, to inuocate, or call vpon, doth comprehend all the true service of God.

When is it very true that God was before that time called vpon, honored, and serued: but the true religion went to wracke through the Cainish Church, and there was then no more any semblance of the true Church, the which was redressed in the time of Enos.

Seth was bozne in the yeare of Adam, and Cene 130. And liued with Adam his father 800. yeares, and Seth liued 912. yeares. Gene. 5.

4 Enos was bozne in the yeare of his Father Seth

Seth 105. He lived 905. yeares. Adam his grandfather lived with him 695. yeares. Cainan was borne in the yeare of Enos 90. He lived 910. yeares; and Adam lived with him. 605. yeares.

Malalehel was borne in the yeare of Cainan 02. Kenan 70. He lived 895. yeares, and Adam with him 535. yeares.

Jared was borne in the yeare of Malalehel 65. He lived 982. yeares. And Adam with him. 470. yeares.

5. Enoch was borne in the yeare of Jared 162. He lived 365. yeares, and was transported by God, out of this miserable life to an everlasting life. God would that þ faithful should learne hereby to waite for another life, wherevnto they shal be translated.

The scriptures do beare witness, that this man was one of the most excellent Doctors of the Church amongst the fathers, and that he published with great seruencie, a sarre of, the promise of the seede of the woman, and that he sustained great combats against the mischieuous doctrine of the Cainithe Church, and against the superstitions and idolatries then bled: in as much as they doe giue him great praise, and do beare of him one excellent testimony aboue others the fathers, where as it is said: He walked befoze God, and was no moze sene.

Likewise the Epistle of Saint Jude doth shew well, with what vehement zeale and ardent affection, he exhorted men in his time vnto repentance, and reprobured the sinnes of the wicked: for marke what St. Jude saith, Enoch þ seventh man after Adam, prophesied two yeares, saying: Beholde the Lord will come with his Saints, which are by millions, to execute iudgement vpon al men, and to reprobue all the vngodly for all the woorkes of wickedness that they haue wrought unfaithfully, and for

all the filthy wordes that the unbelieuing sinners haue uttered forth against God. Adam liued with this Enoch 308. yeares.

6 Methusalem was bozne in the yeare of Enoch his father 65. He liued 969. yerres. There was no man that liued so long as he, since the creation of the world. He dyed in 2. yere of the vniuersal flood. Adam liued with him 243. yerres.

7 Lamech was bozne in the yeare of Methusalem 187. Gen. 5. He liued 777. yeares. Adam liued with him 55. yeares.

These befoze named, great and excellent personages, were in the time of Adam, and helped him in the workes of the Church, and to set forth and publish the doctrine of the promise made of the seede of the woman, and to instruct the true seruants of God. Thus Adam gouerned the Church of God together with his newe workfellowes, the space of 930. yeares.

After them succeeded in the gouernement of the Church.

8 Noe was bozne in the yeare of his father Lamech 182. Gen. 5. This man ought of right to be named amongst the principall Doctours and Bishops of the Church of God. It is easie to be considered, what disoatie, what iniuries and persecutions he hath abidden for to maintaine the doctrine of God: for at that time men did greatly begin to be multiplied vpon earth, and to ware forward, and to excel in all manner of sinnes and iniquities. And as it is saide in Genesis chap. 6. vers. 5. That God sawe the malice of man, that it was very great vpon earth, and that al the imaginations of his heart was at all times none other but euill.

true Church of God.

By this the is declared, that they lived dishonestly in dishonest manners; in despising the words of God and his service, applying themselves unto lecherie, adulterie, and tyrannie, and to all sortes of wickedness.

For this cause did the Lord God threaten the world, and purposed to confound and destroy it by a deluge of waters. And one hundred, yeres before this thing came to passe, Noe preached unto them to the end that they might conuert and be saved. Noe when Noe with his wife, and his three sonnes, Sem, Cham, and Japhet, and their wives were entred (as God had commanded them) into the Arke, with some of al sortes of liuing creatures, the inundation of flood came and flue, and destroyed the world, both of men and beastes. And there were after the creation of the world untill the flood, one thousand five hundred fiftie and six yeres.

What man is there able to expresse the bitter dolours that this god and mightie personage hath endured, when he saue before his eyes all mankind to perishe through the deluge of waters, and holwe that onely he with a fewe moe was saved; and howe the after that this so horrible and dreadfull punishment, men forgetting all the evils that were passed, fell againe into all impieties and into all manner of mischiefes and abominable headlonges. For belined after the flood 350. yeres. Thus we may see that these fathers were greatly mortified, and haue suffered grieuous torments, through the impieties of the world.

Nowe thus being in the reuerent and holy say they shew that Noe was a true Christian, and that the Church of God is there in no doubt, but that Noe his sonne was also a true Christian in his own right, that he had instructed his children in the true way

22 A testimonie of the

trine of God, of the promise already made (from the beginning of the world) concerning the Messias to come. And moreover, he hath bene able to declare also that which he had seene before his eyes, to wit, the iust iudgements that God had wrought vpon the whole face of the earth, washing men from their horrible and abhominable finnes, the which they had vnrasonably committed. He also was able to shew forth the great goodnesse and mercy of God, in that he would not that all mankinde should be drowned and destroyed. All the time that Sem lived, was 600. yeares. Gen. 11.

Arphaxad was bozne the second yeare after the flood, in the yeare of his father Sem 100. Gen. 11. He lived 438. yeares.

Sale was bozne in the yeare of his father Arphaxad 35. He lived 433. yeares. Gen. 11.

Heber was bozne in the yere of his father Sale 30. Gen. 11. He lived 464. yeares.

Phaleg was bozne in the yere of his father Heber 34. He lived 290. yeares.

Ken was bozne in the yeare of his father Phaleg 30. He lived 301. yeares.

Sarug was bozne in the yeare of his father Ken 30. He lived 230. yeares.

Arphaxad was bozne in the yeare of his father Sarug 30. He lived 248. yeares.

Abraham was bozne in the yeare of his father Arphaxad 29. And when he was seuentie yeares olde, he began to beget Isaac. He lived 205. yeares. Gen. 11. 32.

Some these be here recited by Moses, as being the chiefest of those that were in their time, whereas we may vnderstand, that although the world was filled with all impietie, yet notwithstanding, God will haue wonderfully conserued some, & haue kept the instruction of the true heauenly doctrine, to the end

and that the Church, and the promise made thereto should not be wholly extinguished: which doctrine was also immediately renewed into Abraham their Successour.

This is the first order of the Doctours of the Church of God, that is to say, of the Fathers, in whose gouvernement endured about 2 space of 2023. yeeres.

The second order of the governours of the Church of God, is of the Patriarches.

11 Abraham was borne in the yeare of his father Thare 70. Gen. 11. He went from his countie and from his kinnsfolke in the yeare after the flood 367. and in the yeare of the world 2023. He with his posteritie bare rule and governed the Church.

In his time was the promise of the sēde of the woman renewed, which is the redeemer and deliverer of mankind, and it was declared by manifest promises; that this deliverer or redeemer ought to be looked for of his posteritie.

Furthermore, Abraham being of the age of 99. yeeres, Gen. 17. received Circumcision, the signe of the alliance betwixt God and him: which signe representeth to the Church two things, to wit, that al what so ever is of man is vicious, and must be cut away: and that saluation must proceede from the roote of Abraham. He lived 175. yeeres. Gen. 25.

Isaac was borne in the yeare of Abraham his father 100. Gen. 22. of whose sēde is borne our Lord Jesus Christ. Isaac lived 180. yeeres.

12 Jacob was borne when his father was 60. yeeres of age, Gen. 25. This man was a Prophete of the Church of God, and he toke that heavenly doctrine from his predecessors, and of his father Isaac.

24 A testimonie of the

that at whose burialles also he obtained the blessing of God: he was sustained Israel, Gen. 32. And for this cause they that descended of him, were called the people of Israel.

Jacob being 130. yeares olde went downe into Egypt, Gen. 47. where as he might teach the truth doctrine of God. He lived 147. yeares.

After this, the twelue Patriarches with their children and successors gouerned the church of God in Egypt, by the space of 215. yeares. Levi was borne but a few yeares before Joseph. He lived 137. yeares. After his death the children of Israel were in Egypt 211. yeares. And after the death of Levi untill the nativitie of Moses, was 41. yeares. In which time Caphat the sonne of Levi, and Amram the sonne of Caphat, and father of Moses, did gouerne the Church.

Under the guiding of Moses the sonne of Amram, of the house of Levi, & people was brought out of Egypt. Exod. 12.

Then was the Lawe giuen & published diuinely, great miracles wrought, yea such, as the like had not bene seene nor heard of before amongst & people.

The lawes also of ceremonies were giuen them by God, by the hand of Moses: so were all sortes of oblations, sacrifices, and burnt offerings.

Whereby is to note, that the Ceremonies appointed by God to the fathers, were as a preaching and secret kinde of doctrine, so to instruct them in, to what condemnation they were fallen by reason of their sinne, and howe that there was no hope of deliuerance and blessing, except they had alwayes in their heartes a certaine regarde vnto the mercy of GOD, declared in the promise of the seede of the woman, promised at first to the first parentes, and lastly after renued to the fathers their successors,

cessors, that by the saide saide all the nations of the earth shall be blessed; as it is written in the 12. chap. of Genesis. And thus the mercy of God was more and more manifested unto them, by means of the High Priest, whose office was figured and represented in the saide ceremonies, with the whole mystrie of our redemption. Moses then with his brother Aaron, who was older then he, governed the Church. And God in many sortes and by diuers meanes, declared howe greatly he liked the ministerie & charge to them committed. For as it is written in the 16. chapter of Numbers, After that Cozab, Dathan, & Abiron, and 250 men of the children of Israel, had murmured against Moses, refusing to be governed by him, they were all swallowed by quicke.

Likewise the people beginning to murmur against Moses and Aaron, as though they had bene cause of the punishment sent upon them. God reuenged the outrageous grudging of them, by fire sent from heauen, where with a great number were deuoured, to wit, aboue foureteine thousand.

This is an example worthie to be remembered, of the wrath of God against rebels and seditious persons, which enuyed and grudged at, not so much Gods seruants, as against God him selfe.

Aaron liued 123. yeares, and Moses 120. yeares; he (being inspired by the spirit of God) composed five Bookes, the which he called until this day, The five Bookes of Moses.

14 Josue was bozne in the yeare of Moses his age 42. He liued 110. yeares, and after the death of Moses he was obtained guide of the people, through whose conduct they entred into the land of Canaan, the inhabitants wherof he vanquished and put to foyle: and lastly, he deuised the lands amongst the tribes of Israel. He gouerned the people by the space

of 40. yeares. Eleazar also the sonne of Aaron, gouerned the Church with him. **Iosue 24.** About this time, for as much as the people did prouoke God through diuers idolatries and superstitions, shadowing by this mean the true and pure doctrine: they were therefore miserably tormented by their enemies that dwelt neare about them, with continuall warren. And yet notwithstanding, some were rayssed vp from time to time, by whome the pure doctrine and true seruice of God was set vp, and some peace and tranquillitie was noide and then restozed.

Othniel was blainely rayssed vp at the prayer and complaint that the people made vnto God, for to be deliuered from their enemies. And the spirit of God was vpon Othniel, and he gouerned the people 40. yeares, hauing had victorie ouer his enemies. **Iosue 3.**

Within short space after Aod bare rule, to wit, by the space of 30. yeares. **Judges 3.**

15. After this Deboza the Prophetesse and Barach beganne to beare rule, and gouerned by the space of 40. yeres. Under the regiment of these two the people that were borderers to the land of Canaan, assayed many times to haue destroyed the people of God: But God did alwayes garde and defend them wonderfully. These two were Judges in the yeare after **Iosue 120.** and in the yeare after **Iosue 88.**

16. After was rayssed vp by the power of God a Prophet, for to reprove and to bring the people againe into the right path, through the ministerie of the word of God. And likewise was Gedeon rayssed vp by God, and gouerned by the space of 40. yeares. He ouerthrew and brake downe the altar of Baal, and offered sacrifice vnto God, according to his

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commendement; he delivered the people from the oppression of the Philistines; he died when he was well in yeares, Judges 8. After him there were other that folowed by order, the stories of whom you shall finde in the Booke of the Judges. Moreover, from the death of Moses even until the time of Samu-
 1. 10. **1. Samuel** was 357 yeares.

The government of the Patriarches over the Church lasted about 850 yeares.

The Prophets be in the third order of the Doctours of the Church of God, which

order began in Samuel, as is seen in the first chapter of the Acts. The third order began in the first chapter of the Acts.

17. **Samuel** a Prophet, governed the Church and people of God by the space of 40 yeares. **Acts** 13. He had wicked children, he also annointed Saul for the children of Israel, when they desired a King.

1. Sam. 10. **18. David** a King, and one of the most excellent Prophets, helde in his handes the realme and government of the Church 40 yeares. In his time was renewed againe the promise of the seed that was to come, idolatries were abolished, many errors taken away, which had ben brought into the Church since the time of the Judges, and the puritie of the heavenly doctrine, and the true honour and service of God was brought to perfection againe.

Furthermore, by him were the Bookes of the Psalmes written, in which, as in a precious treasure, one may finde all things that can be desired, for to attaine unto true felicitie and everlasting blessednesse, which neither eye hath seen, nor

daily heard, neither could the buſie ſtanding of man
at any time comprehend it, the full poſſeſſion
and enioying of glory in the triumphant kingdome
of our Lord Jeſus, the everlaſting Poet and King,
of whom may be ſene in his Pſalmes many good
and excellent prophecies.

Under this King and Prophet, as well the eccle-
ſiaſtical government as the ciuill, was moſt ſoundly
guided and ordered.

Loe, thoſe that were with him, committed and
deputed to the gouernance Eccleſiaſtical, were
theſe, to wit, the Prophets, Nathan and Gad,
and the high Prieſts Sadoc and Abimelech, with them a
great compaſie of holy and wiſe perſonages, of
whome is witneſſed in the booke of the Pſalmes,
as Aſaph the ſonne of Choro, Heman, Ethan and o-
thers.

Salomon the ſonne of Dauid ſucceeded his
father: by whome he had left him a great deale of
coſtly ſtuffe, where with he beganne to build (in the
fourth yeare of his reigne) a Temple for the Lords,
the which in ſeven yeares after was finiſhed. He
wrote the booke of the Proverbs, of Eccleſiaſtes,
and the booke called Cantica canticorum: he kept the
gouernment by the ſpace of 40. yeares: laſtly, the
kingdome was deuſed and brought to conſuſion,
becauſe of his adulteries and ſuch other wickednes.
Then, albeit that the true doctrine of God and
his right ſeruice were darkened and polluted, and
that abominable idolatries were brought in by
Salomon, being none elde, and continued through
the enticements of women, which abominations
were afterward maintained alſo and augmented
by the wicked and unfaithfull Kings of Iſrael, as
Jeroboam, Baſa, Elah, Zimri, Omri and
Achab: and further more by the wicked Kings of
Juda,

Juda, as Jeroboam and Abiah; yet notwithstanding the Lord did not suffer his Church to be unprouided for: for he raised vp still some good men, as in the Kingdom of Jeroboam was the Prophet Semai, who instructed both him and the Princes of Juda of the will of the Lord. The Prophet Aho was also in that time. 1. Kings. 12. 2. Chron. 12.

Jeroboam offering sacrifice vnto the golden Calues. 1. Kings. 13. Was reponed by the prophet Jadd, of whom is made mention. 2. Chron. 9. chap. vers. 29. In the same time was also the prophet Ahias, who speaking vnto the wife of Jeroboam, told her that the king her husband did prouoke the Lord vnto anger with his idolatries: he shewed also of the vengeance that would light vpon him for his finnes. 1. Kings. 14.

Azarias the prophet exhorted Asa the King of Juda to put idolatrie away out of his realme: which thing the King did in deede. 2. Chron. 15. Hananias seeing this, reponed the saide Asa, for because he did put his trust in the King of Assyria, and not in God. 2. Chron. 16.

Jehu the prophet by the word of the Lord, threatened Baasa the king of Israel, because he walked in the way of Jeroboam, causing the people to sinne. 1. Kings. 16. To conclude, other good prophets were raised vp by GOD, for to conserue and mainteine his true service, for to rebuke also the kings and people for their idolatries and abominable misdoings: as were Elie the Thersite, and Josue the sonne of Ben, of whom mention is made in the fifth booke of Kings, chap. 16. at the end of the chapter.

Elie the Thersite was in the time of Achab the King of Israel, and was diuinely raised vp for to purge against the doctrine: and to kindle againe the light thereof. This man sustained terrible combats and

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and battels against king Achab, a man full of hypocrisie and unfaithfulness, and against the cruell Quene Jezabel, and against the priestes of Baal.

He wrought great myracles: he through his prayers shut vp and opened againe the heauens: he also raysed againe men from death: and lastly, after that he had gotterned the Church more then 40. yeares, and had sustained many and great dangers, was diuinely caried vp into heauen with a whisling winde.

This nothe was done in the middle age of the world: for Elias was raised vp when the world had continued 3000. yeares after the creation.

By this God would haue vs to vnderstande, that he hath reserued an other life for his faithfull seruants, whereunto they must be translated.

21 Eliseus was substituted in the roome of Elias, who sustained great and maruellous dangers, & wrought myracles, discovered the ambushments of the king of Syria. 2 Kings 6. Hauing gouerned the Church almost 70. yeares. He dyed in the time of Joas king of Israel.

The prophetes of his time were spicheas, which was before him, whose prophetic we haue amongst vs untill this present time, after him was Zacharie the sonne of Joiada the priest, in the time of king Joas.

22 Halias or Esay succeeded immediately after, who beganne to prophetic in the dayes of Drias, Joashan, Achas, and Szechias, teaching purely the trueth of God, with admonitions, reproofes, threatenings, consolations: applying the doctrine, as a soveraine medicine, according as he sawe the people haue neede.

He set forth faithfully many godd prophesies and reuelations, which he had receiued of God, concerning

ning the promise of Christ, his office and kingdom, the favour of the Lord to waite his Church, the calling of the Gentiles, and the fellowship of them with the Jewes, like as is sufficiently set forth and declared in his booke, the which is a collection extracted of the Sermons that he made unto the people: even as be the bookes of the other prophets: for the custome was amongst the prophets, after that they had expounded and declared unto the people the doctrine and will of God, to compile a brieve summarie of their preachings, and to set them up on the gates, which were after ward laide vp, and reserved for a perpetuall memorie, like as may be gathered out of the second chapter of Abacuc, and out of the eight of his booke.

Thus the Lord, (through his providence) hath conserued in his Church, by the meanes of his ministers of the Temple, the doctrine that at appointed times was put in the mouthes of his prophetes, to the intent, that as he hath alwaies bene and is alwaies one and the very same God, alwaies one and the same spirit, constant and unchangeable: so one and the very same doctrine being pure and steadfast, should continue in his Church for ever.

The prophetes which were in his time, are Jonas, Amos, Micah, &c. Howe Clay, after that he had done great things, he gouerned the Church about 80. yeres. In his time the kingdom of Israel was destroyed, because of the iniquities, & they were caried away captiue by Salmanazar king of Assyria. It is found by writings, that the king Sennacherib caused Clay to be cut asunder in 7. hundred.

23. Jeremie, endued with the spirit of God for to prophetic, beginning, by 7. commandement of the Lord, in the 13. yeare of Iosias, continued ten yeres under his reigne: after ward he abode thre monethes under

under Joachaz, 11. yeres vnder Eliacin surnamed Joacin, other thre monethes vnder Joacin, and lastly vnder Zedekias 11. yeres, even untill the carrying away into Babylon, and the deliuerance of him 70. yeres after.

He also foresaw the destruction and ouerthrowe of many kingdomes and nations, and howe they should be brought vnder the power and obedience of the Babylonians: and finally, he foresaw the decay and bringing to confusion of proud Babylon, with all the tyrannie there vsed: and that this should be brought to passe by the handes of the Medes, and of the Persians their neare neighbors.

Moreover, the saide prophet vled very good exhortations and instructions amongst the people, in setting before their eyes the threatenings of the Lorde, and the execution of his iustice which were neare, because of the obstinacie and stubborneesse in their iniquitie, he ministred also consolation, in shewing their deliuerance and comfort that the Lorde would send them after their afflictions, and this did he so to strengthen the faith and confidence of the faithfull, the which he sent principally vnto Christe, as vnto the fountaine of all deliuerance, and to the felicitie of his kingdome and comming, of whom he also made mention in many places of his booke.

He gouerned the Church more then 40. yeres, and liued after the desolation of Ierusalem. He then seeing this desolation, and abiding many troubles and persecutions: he had foresaw the thereof, and afterward saue it with great anguish of heart, when he was olde. He was led away into Egypt, wheras he rebuked boldly the people and their principal gouernours. He was afterward stoned by Iahaphnes, and died.

The prophets that were in his time, were, **Isaiah,**

phontie, Abacuc, Abdias, &c.

24. Daniel being but young, was in the time when Jeremie was olde, and was instructed vnder him. He was caried away to Babylon with king Iocim in the third yeare of his reigne, and in the yeare since the creation of the world, 3344.

The King who had defended him from danger, willing to haue him serue for profit of his Church, adoynd him with many graces and excellent gifts, and amongst other gifts, with the spirit of prophecie, as appeareth by that that is contained in his booke, whereas he declareth the revelations which he had receiued of GOD, touching the estate of the world vnder the foure Monarchies, vntill the end thereof. He sheweth also the time of Christs coming, the excellencie of his kingdome, the power giuen vnto Antichrist for to annoy the faithfull children of GOD, and the time how long this power shall continue: lastly, the iudgement that shal be executed by Christ, a King triumphant for the exaltation and glory of his faithfull seruants, and for the ruine and destruction of the wicked.

Now, after that this Daniel had wrought great things in Babylon, as well concerning the order of the Church, as the ciuill policie and gouernement, and hauing giuen a great light to the true doctrine of God amongst his people, he gouerned about 90. yeares.

25. Ezechiel beganne to prophcie in the time of king Iocim surnamed Iechonias, shewing him the danger that he was in, in declaring to him that which the King had determined to doe, concerning the destruction and ruine of Ierusalem, because of the sinnes of the people, that had prouoked the wrath and iudgement of GOD against the same citie, which Nabuchodonosor the king of Babylon did at

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that

that time besiege: and forced the people after warres to yelde them selves captiues.

He fozetolde also and declared, what was to come, as well to the Jewes as to other nations there aboutes.

26. Of the sonne of Beerl beganne to prophesie in the times of Dytas, Joas, Athas, kings of Iuda, and in the time of Jeroboam the sonne of Joas king of Israel: and as a true prophete, he shewed vnto his people (which was the kingdome of the ten tribes) their sinnes and iniquities, and he reprovned them every one of their execrable idolatrie, whereby they heaped vp against them selves the wrath and vengeance of God, shewing vnto them that the rod of his iustice was stretched out against them, and exhorting them to repentance and a true conuersion. He fozetolde them of their captiuitie into Assyria. Afterward he added a consolation for the faithfull, assuring them of their deliuerance, by the meane of the deliuerer promised by God vnto his Church.

27. Of Joel, the Hebrewes be vncertaine in what time he was a prophet. Some iudge that he was in the time of Spanasse. But we neede not be so curious in taking out that matter: for if it had bene so necessarie, it should not haue bene omitted by the holy Ghost, which inspired this prophet to exhort the people vnto a conuersion and true repentance, and incited them to haue recourse to the grace and mercy of God, in contemplation of the only bountie and free liberalitie, grounded vpon the speciall and true anoynted of the Lorde, of whose kingdome he made demonstration with the excellent riches thereof, which bee the giftes and graces of the spirit of god, the which he hath foreshewed that they must be bestowed and distributed vnto faithful seruants, whom God shall haue appointed for the dispensation

of the ministry of the saide kingdome, as S. Peter
expoundeth, Actes 2.

28 Amos being a shepheard and a simple man,
was wonderfully instructed by the Lozde, and mo-
ued by his spirit in the time of Ozias king of Iuda,
and of Jeroboam the sonne of Joas king of Israel.
He declared and shewed vnto the Church of GOD,
the mysteries touching the displaying of sinnes, an
exhortation to repent and amend, and a sure hope of
saluation by the meane of the Messias, whose com-
ming and kingdome he spake of before.

He prophesied first against the vnfaithfull nati-
ons which dwelt neare to the people of Israel: so wit,
afterward against the kingdome of Israel: so wit,
of the tenne tribes. and then consequently against the
kingdome of Iuda, and the Temple of the Lozde,
foresetting of the afflictions that would happen vnto
them, bicause of their iniquities.

29 Of Addias the prophet, some do iudge that it
was he, who in the time of the persecution caused
by Achab & Jezabel, did hide in a cave an hundred
prophets. 1. Kings 18.3. Others thinke that he was
an Idumean, and that he gaue wholy him self vnto
the Lozde in receiuing his latue.

In this matter we make not be greatly scrupu-
lous: but rather in the doctrine and prophecie that
he had receiued of the holy Ghost, the which in as
much as he in his booke threateneth the Idumeans,
doth teach vs of the vengeance and iudgements of
God against the aduersaries of his Church, and of
the deliuerance and conseruation therof, of which
he prophesied, and of the kingdome of Christ.

30 In Jonas may be seene the doctrine set forth
in the Church, concerning the death and resurrecti-
on of Christe, and the publishing of the Gospel, the
which must be wrought among the Gentiles after

the saide resurrection: euent as Jonas swelved and declared after that he came out of the whales belly, publishing the word of God in Ninive, the chiefe citie of the Monarchie of the Assyrians.

And like as Jonas profitting not amongst his owne people, was sent vnto strangers and Infidels (the people of Israel continuing blinde) so the Lord hath transported his Gospell from his owne peculiar people, who contemned it, and hath giuen it to the Gentiles, leaning that people in blindness and obstinacie, bicause of their contempt.

It appeareth by that which is written in the first of the Kings 14. 17. what Jonas was, and in what time he prophesied, to wit, in the time of Jeroboam, the sonne of Joas king of Israel, in whose time were also Amos, Joel, in Israel: and Hosea in Iuda. So as he hath set forth before other propheties, the which be not manifested: and that which we haue in his booke amongst the propheties, is onely kept still for the profite & edifying of the Church.

31 The prophet Micahs beganne to prophesie in the time of Joathan, Achaz, and Ezechias, kings of Iuda. The which prophete was an instrument of the spirit of God, like as were also the other prophets, for to reprove the people of their sinnes, and to exhort them vnto repentance, and for the consolation of the faithful that were astonied at the iudgment of God.

32 Micahs the prophet applyed his prophesie vnto the two kingdomes of his people, foretelling the destruction both of the one & also of the other, bicause of their iniquities, and especially for their idolatrie.

33 He reproveth the crueltie of the people, the tyrannie of princes, and of the great men, and the abuses of false prophets. He published before hand a very good and manifest prophesie touching the coming

of Christe; his kingdome; and the happinesse of this Church.

This Spheer is not he at home mentioned made 2 Kings 23. which was in the time of Achab king of Israel; and Josaphat king of Iuda. Of the prophet Habakkum; there is no certaintie in what time he was: some suppose that he was in the time of Sennacherib king of Iuda. The doctrine that he published in his time by the inspiration of the holy Ghost, containeth, that the Lord did pardon the people of Ninive, when they by repentance converted at the preaching of Jonas: but they returned againe afterwaies to their wickednes, provoking the wrath of God against them because of their sinnes. Wherefore the Lord hath destroyed both that citie, and all the whole Empire of the Assyrians (where of Ninive was the chiefest citie) and this was done by the handes of Sennacherib king of Babylon. With destruction and ruine hee made the prophete of Habakkum, instructing the Church thereof by, so much as he shewed that the providence of the Lord is extended over all realmes and seignories: and that he is a just iudge, bringing all men to the ballance of iustice.

Abacuc being amazed at that which the most holy and faithfull servants of God have bene sometimes: that is to say, because they saw the wicked and ungodly flourish in this world in all joy and prosperitie. And on the contrary part, the innocent to be abused by them, and to endure all kinds of miserie: as though God suffering it to be so, had taken pleasure in iniquitie.

Nowe Habacuc being in this dismay, received a revelation by the secret iudgement of God through a vision: in which was represented to him the exaltation and magnificence of the Monarchie of the

Bablonians to come, and the captiuitie of his people vnder their yoke: but so that in the end the elect should be appressed, and all the vngodly destroyed. On the contrarie part, those which had bene iust and righteous, should be deliuered & comforted. Which thing is intreated of in the prophetic of his booke of the destruction of Babylon and of their Monarchie, in the deliuerance of the people out of captiuitie, when they should returne againe into the lande of their rest. It is vncertaine in what time this prophet was, like as it is of Nahum.

34 Sophonie before seeing the arme of the Lord stretched out, & his wrath ready bent against Iuda, because of their sinnes; declared vnto them their iniquities and condemnation, the destruction of the citie, and of the kingdome, and of the transmigration of the people into Babylon. Wherefore he exhorted them vnto repentance and amendment of life, and comforted the faithfull by a certaine hope of their deliuerance, declaring and setting forth vnto them the great merrie and louing kindenesse, which the Lord vsed toward his Church, by free remission of sinnes in Iesus Christ, who (he saide) was sitting in the midst thereof, so to be the protectour and defendour against ruine and destruction, and against the persecutours and aduersaries thereof, of which he prophesied especially against the Philistines, the Moabites, Ammonites, Ethiopians and Assyrians.

He prophesied in the time of Josias when Jeremie prophesied publiquesly, and in the synagogues and assemblies.

35 In the second yeare of king Darius, the prophet Agge, moued by the spirite of the Lord, rose vp and willed the people so to take in hand againe and go forthward with the worke of the Temple, rebuking them so their negligence, and because that they

they had no more regard to the way he and service of
God, whereby they provoked his anger; and there-
fore were compelled to suffer great evils and mis-
happes, of which mention is made in his first chap-
ter. He prophesied also of the coming of Christ,
under the person of Zorobabel and of the calling of
the Gentiles.

101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

He foretold also the restoring againe of this
citie, which should happen by the hands of the A-
postles, the abundance of riches, and the great spi-
rituall and everlasting treasures thereof: the com-
ming of Christ, and the mysteries of his kingdome,
under the name of Zorobabel and of Jesus the high
priest for that time.

Also of the coming of Antichrist the adversarie
of the Church, and of the last iudgement which shall
be executed by Christe against the enemies and per-
secutors of his Church, to the lay and perpetuall
consolation of the faithful.

37 Of the prophets among the Jewes, Malachie was the last of all before the coming of our Lord Jesus Christ. And as Agge had perswaded the people to the building againe of the Temple, and Zacharias to the building of the citie: so did Malachie supply his doctrine to the reformation of the priestes office, he reproveth the faultes and iniquities of the high priestes, and to set forth an instruction for to leade the people vnto the pure & true high priest, only pleasing to the lord, & who alone is fit to make intercession for his people, to wit, Jesus Christe, whose coming he foretold in his Church, with abundance of treasures, joy and felicitie, and he saide, that this his coming should be signified by his Herald and forerunner, who should come in the vertue and spirit of Elias.

This nowe is the thirde order of the Doctours of the Church of the faithfull, that is to say, of the Prophets: whose gouernement endured about 600. yeares.

The gouernours and high priestes be in the fourth rable and order of the Doctours of the Church of

God, after the returne from the captiuitie of Babylon, euen vntill Iesus Christe the Sonne of God, which is the true king and everlasting high priest of the people of God.

38 Sparthens, who yelued him selfe captiue vnto Babylon with the king Iachonias: he was exalted vnto dignitie in the 12. yeare of king Amelrus, which was in the yeare after the creation of the world 3453. as Philo reciteth. Sparthens liued 197. yeares.

39 Josue or Iesus, who returned againe into Iewrye

Heuile with the conuerſes) 20) Jothabel; 36. yeares
before the Paſſion of our Lord Ieſus Chriſt, he
gouerned in the ſame of an high prieſt 36. yeares.
Philo thinketh that it is he that compiled the booke
of Iudith.

46) Joachin ſucceeded his grandfather, and go-
uerned by the ſpace of 48. yeares. Some there be that
ſay it was but 28. yeares. This man is reported to
haue written the hiſtorie of Belſer.

47) Eliaſa governed with theſe men before named;
who was ſent backe againe with the people to Je-
ruſalem, for to build vp againe the Temple and ci-
tie, and that was in the ſeventh yere of Artaxerxes;
which is in the yere ſince the creation of 17030.
3506.

48) Dorotheus governed with them, who
in the 10. yere was ſent backe againe to Jeruſalem in
the 20. yere of Artaxerxes, for to rebuild and build
up the Temple and citie. It is thought that he li-
ued more then 138. yeares, as appeareth by his di-
ſciple; for he liued vntill the time of great Alexan-
der, and in the 12. Chapter he ſpeaketh of Jaddo the
high prieſt, who receiued Alexander into Jeruſale.
Furthermore, in his time the high prieſtes began
greatly to abuſe their office and authoritie, making
them ſelues great and mightie men: and for this
cauſe they were ſharply reſponed by Nehemias.

49) And after this followed a great and horrible con-
fuſion and tyrannie in the dignitie of prieſthood, for
as much as they applied them ſelues rather to heape
up riches, and to get handiſes, then to ſerue in the
Temple and to worſhip God, and they ſought the
alliance of ſuch kings as dwelt neere about them.
We muſt therefore let paſſe ſuch monſters, and on-
ly make mention of the faithful, by whom the true
doctrine of God hath bene guarded and ſet forth.

Then beganne this furious beast Antiochus to reigne, in the yeare of ¶ Cicero reigne 137. which was in the yeare after the creation of the world 3769. Whrough the holinesse and vertue of this Mattathias, the crueltie of Antiochus Epiphanes was repressed, and the true doctrine maintained, & the true seruices of God continued in the lawe kept inviolate. These things were done 165. yeares before the natiuitie of our Lord Iesus Christ.

44 Judas Machabeus, the first of the Damoniens or Simonensiens, gouerned the publique affaires 6. yeares. His deedes and the deedes of his brethren also be writtten in the first booke of the Machabees.

Then for as much as, like as Daniel had fore prophesied, that the people should be miserably afflicted about this saide time, therefore the Machabees were diuinely raised vp, to the intent that by this meane the people might be somewhat refreshed, and finde some succour, Daniel 11.

45 Jonathan the brother of Judas Machabeus succeeded him: who was gouernour 18. yeares: because of the wickednesse and negligence of the priests, the dignitie of the priestes office fell into his handes with the gouernement ciuill: for Jannetus surnamed Hircanus the second, was the last gouernour of the tribe of Dan.

Jonathan was called to the dignitie of ¶ priesthode, in the 9. yeare of his gouernement, and in the yeare before the natiuitie of our Lord Iesus 150.

46 After that Jonathan had bene cruelly slaine with his two sonnes, by Tryphon, his brother Simon the third sonne of Mattathias was elected in his place, in the yeare before the Natiuitie of Iesus Christ 140.

The actes of which Simon be described in the first

44 A testimonie of the

first booke of Esdras: from the 11. chapter unto the end of the booke: he continued governing about eight yeares.

Thus then the pure doctrine and true services that God had ordained, were maintained and kept safe among the people, untill the coming of the sonne of God, the Lord Jesus, through the vertue and religion of these four Testaments, Esdras and his three sonnes: so as it may easily be knowne when and of what people the Messias must be looked for.

47 John Hircanus the great, of whose mention is made in the end of the first booke of Esdras, succeeded Simon his brother in the office of priesthood, and in the civil government.

In his time came by the sects of Pharisees, Sadducees, and Esseniens, by whom the doctrine was darkened.

This man did great things: for he destroyed Samaria, with the temple of Caracum in the time of Alexander the great. He was Idumea and many cities of Syria, he governed 31 yeares.

After his death great changes and horrible confusions happened many times, and the people of the Jewes were grievously tormented with continual warres.

48 Whilist these great mischiefs continued, these sectes were begonne, and confusions breed, when there were but a very few that kept still the heavenly doctrine, as then came Nathan, grandfather of the Virginie Marie, who was borne about 100. yeares before Christ.

And after him, Joachim, which is also named Elie, the father of the Virginie Marie: who was borne 60. yeares before the Lord Jesus, which was the same yere that Pompei conquered Jerusalem.

that Hierusalem was made tributarie to the heathen, and brought into the maner of a Province: to the end that men might know assuredly, howe that the time of the Messias was at hand, of whom the Patriarch Jacob had prophesied, saying: The scepter shall not be taken away from Juda, nor a Lawgiver from his thigh, untill that Silo come, and to him shall the nations be gathered. Gen. 49. 10. 11. About this time were yeiding to the consecration and keeping of the Church, Simeon, Anna the prophetesse, Zacharie, Elizabeth, with others: and the Virgine Maria, the mother of the sonne of God our Lord.

The gouernement in the Church of this fourth range or order of the high priestes and gouernours after their returne from captiuitie lasted about 500 yeares. The fifth and last order of the Doctors of the Church of God, is that which we begin at Iohn Baptist, and our Lord Iesus Christ. Iohn Baptist the sonne of Zacharie the priest, began to preach in the 5. yeares of the Empire of Tiberius Cesar, when Pontius Pilate was gouernour in Iesurie, and when Herod was Tetrarch in Galilee, and he preached baptisme and repentance, that is to say, that euery one should repent and amend, that they might receiue remission of sinnes, through Iesus Christ, to which thing he confirmed by the signe of baptisme. He taught the people of all estates howe they ought to liue: He bare witness of the Lord Iesus: And baptizing the people, he baptized Iesus also, upon whom the holy Ghost descended in bodily

shape, & God declared from heauen that he took his
 forme, for a lawe must not be broken, and as it is
 said John hauing rejoyced Herode the Tetrarch, be-
 cause of Herodias his brother Phillips wife, and for
 all the other evils that he had done, was cast in pri-
 son, and at length beheaded.

In the 24. yeare of the reigne of Augustus,
 the eternall forme of God was borne (hauing taken
 vpon him humane flesh of the Virgine Marie) in
 Bethlehem a towne of Iewrie.

This is that seede which hath broken the head of
 the serpent, and hath deliuered vs from his deadly
 sting: This is the soueraigne head of the Church,
 without which the body can haue no due proporti-
 on and shape, he hath a speciall care thereof, and will
 make it feele effectually of his presence: and he will
 be in the midst thereof called vpon, serued, ho-
 noured, and glorified.

Soone as soone as Christ, the true anointed of
 God was borne and made knowne vnto the world,
 Herode stirred by great persecutions: the occasion
 thereof beganne, for because that the wise men came
 from the East, who brought newes of the Messias
 vnto the people of Ierusalem. He caused all the chil-
 dren within the precinct of Bethlehem to be slaine,
 as many as were two yeares olde and vnder.

His execrable dealings abode not long time un-
 punished. And it shall be necessarie that we consider
 somewhat of the worke of this tyrant: Joseph
 in 8. booke of his Antiquities, Cha. 17. reporteth
 thus: The sicknesse of the king did rage more and
 more, and God shewed openly that he punished him
 for his vngodlynesse: for he was burned with a pi-
 ning heate, and this heate could not be perceiued
 outwardly, but he felt it within his body, in as much
 as it gnawed and tormented his bowels.

He was so hungrie, that he took no lapture to chaw his fode : but swallowed by greedily that entred into his mouth : and was at all times eating meate into his mouth. His bowels were corrupted & full of blcers: he was also tormented with the colica passio : His fiete were swelled with fogmatike humours : his priue partes were rotten & full of woymes : His breath was so stinking that no body durst come neare him.

And in the 21. chapter of the first booke of the Jewes warre, the same historiographer wrote this which followeth. All his body was intangled with diseases, and he was vexed with sundrie colours : he had a burning & intollerable gnawing win him. The colicke tormented him incessantly, and the and his fiete were swollen in the skinne and fleshy. He addeth moreover, that he assayed to shorten his life, and calling for a knife, he lifted by his right hande to have killed him selfe, which thing Archibab his cousin germaine perceiving, raine and stayed his hand. He dyed five yeares after that he had put Antigater his sonne to death: when he had enjoyed the kingdom by the space of 34. yeares after he had put Antigonus to death, and 37. yeares after that he was declared king by the Romanes. Jesus Chyist the souereigne Bishop, Doctour, and Pastour of his Church, was 30. yeares olde when he was baptised and then beganne he to preach unto the people of Iudea the word of the Gospell, which he had brought from his father, according to the promise of God that had bene made aforetime, and he wrought miracles. After thre yeares then following, he was offered by a satraper for to redeeme mankind, he suffered his death and passion in the eighteenth yeare of Tiberius the Emperour. He rose againe from death the third day after his passion, in

vanquisher and triumphant: and bestowed him selfe
 into his Apostles, and to many other men and wo-
 men, with great approbations; being sene by them
 by the space of of 40. dayes, & speaking of the king-
 dome of God. Actes 1. 3.

And after that he had given commendement to
 his Apostles that they should goe throughout all the
 world, for to teach the doctrine to all nations, and
 to baptise them in the name of the Father, and of
 the Sonne, and of the holy Ghost: instructing them
 to keepe al what so euer he had commanded them,
 promising to continue with his Church: untill the
 end of the world. Mat. 28. 20.

He ascended vp into heauen, sitting at the right
 hand of his father, and hath sent downe his holy spi-
 rite vpon the Apostles, the which went forth all a-
 broad, for to kinde and spread forth the light of the
 Gospell. Mat. 28. 19.

Nowe we must set in this list vnder the Apostles
 and Euangelistes, the Bishops, Pastors, and Doc-
 tors: whom the sonne of GOD hath raised from
 time to time in all ages for the conseruation and
 maintenance of the ministerie. Mat. 28. 20.

The Apostles be the first in the
 list order. Mat. 28. 20.

Nowe here we must marke in what places, and
 howe farre the wayes of the Gospell hath bene spread
 through al partes and countries of the whole earth,
 and what Pastors and Doctors haue succeeded,
 and in what places. Mat. 28. 20.

Peter the Apostle declared the Gospell in
 many places, as may be at large sene by the history
 of the Actes of the Apostles. Origin in his church
 cometh vpon Ceneffa, Italy: that Peter preached in
 Pontus,

Pontus, Galatia, Asia, Bythinia, and Cappadocia, amongst the Jewes that were dispersed.

He had a Church in Babylon, as he him self witnesseth in the first Chapter of his first Epistle, likewise in Phenicia and Syria, in Tyre, Sidon, Seleucia, Cilicia, Pamphilia, Pisidia, Attolia, Lycania. Also in Pontus, Galatia, Cappadocia, Asia, Bythinia, Syria, and Phrygia. Saint Peter hath written unto these.

The seven Churches of Asia be named in the Apocalypse, that is to say, Ephesus, Smyrna, Pergamum, Thyatira, Sardus, Philadelphia, and Laodicea.

Above all others, the Church of Antioch had the same whereas the disciples were first named Christians.

Pierome, Stephorus, Euthalms the Deacon, and others do say, that Peter was crucified the 141 yeare of Nero, which was the 37. yeare after the conversion of Saint Paul. How then can it be, that Linus Bishop of Rome succeeded him in the seat Apostolike (as some would mainteine even until this present time) seeing that Linus was martyred a yeare before Saint Peter? For a simple reasoner of the Papacie doth thus write, who hath made two great booke of Councils, the which were composed in the title of Collaine. Hereby may be seen howe firme the foundation of the Papacie is. If Linus were chiefe Bishop of Rome in the time of Nero, it is most certaine that Peter was not.

And yet the brother of Peter preached the Gospell unto the Syrians, and unto the Dogonians and Sadians, as Saint Pierome writeth.

James the just, the brother of our Lord Jesus (as S. Pierome writeth) governed the Church at Hierusalem 32. yeares, that is to wit, until the

50 A testimonie of the

7. yeare of Aetio, and he was cast from the top of the Temple downe by the commandment of the sonne of Atnas then high Priest, after was stoned, and lastly slaine with a fullers beame.

55 James the sonne of Zebedee, brother of John the Evangelist, as Saint Hierome writeth, preached the Gospell unto the tribes of the Jewes that were dispersed. In this time great persecution arose by Herode Agrippa against the Christians, in which James the brother of John was beheaded, Actes 12. Peter was cast in prison: but the Angel of the Lord wonderfully deliuered him thence.

56 Mattheue, who from a Publicane was called by Iesus Christ to the office of an Apostle. He first wrote his Gospell in Jewrie in the Hebrew tongue, for those that were of the Circumcision: and after ward it was translated into Greeke, as appeareth at this present. He preached the Gospell in Ethiopia, Bartholomew in India.

57 Matthias in the other Ethiopia, whereas the river Alpher doth enter into the port of Bille.

Phillip preached in Samaria, whereas was a Church gathered together againe after the death of Stephan. In Atyous he asssembled a Church, & thence he went to the cities and towne by the seacoast.

58 Thomas (as it is founde written) preached the Gospell to the Parthians, Medes, Persians, and in Germanie, to the Piranians, and to the Bactrians and Magians.

Saint Hierome also writeth, that Simon Cananensis, surnamed Iudas, brother to James the first, succeeded his brother James in the government of the Church at Ierusalem: and that he liued 120. yeares: notwithstanding, Eusebius, according to Egesippus, saith: that Simon the sonne of Cleophas was substituted in the name of James.

He saith, that he lived 120. yeares; and that he was crucified in the daies of Traianus the Emperour. 38 John the Apostle the sonne of Zebedee, governed the Church at Ephesus: of which thing Irenaeus hath also made mention. True it is, that the Church at Ephesus was founded by Paul; but it was enlived by John, who abode in the government thereof untill the time of Traian. S. Hierome saith, that John died 16. yeares after the passion of our Lorde Jesus in the citie of Ephesus, and that he was buried there.

39 Paul the Apostle bring aforesaid time a persecutor and blasphemer, was converted to Jesus Christe, the very same yeare that Jesus Christ ascended into heauen: that is to say, about the end of the 19. yeare of Traianus: in which yeare also he beganne to preach the Gospell in the citie of Damascus.

Afterward (as he him self reciteth in his Epistle to the Galatians) he went into Arabia: from thence he returned to Damascus. Consequently he sowed the Gospell through a great part of the world, having passed through Ietozie, Cilicia, Cyprus, Pamphilia, Lycaonia, Phrygia, Galatia, Syria, Ionia, Macedonia, Thracia and Achaia: After which he was lead prisoner into Rome, to the Emperour Nero, where he was kept two yeares. After wards (as it is found in writing) being let loose, he preached the Gospell 10. yeares: and lastly, by the commandement of Nero he was put to death, in the 12. yeare of the said Nero; and in the 3. yeare after the resurrection of the sonne of God. He preached the Gospell by the space 36. yeares.

The second of the fifth order, be the disciples of the Apostles.

66 The Apostles then had great store of disciples, especially Paul & John, of whom in many times mention made, as well in the Actes, as in the Epistles of S. Paul. Amongest the saide disciples the chiefest were these, Barnabas, who was also called an apostle, act. 14. 14. Epaphroditus was also named an Apostle of the Philippians, Phil. 2. 25. Andronicus and Junia he also named notable amongest the Apostles, in the 16. to the Romanes. Simon that was called Piger, Lucius Cyrenensis, Panarenus, Judas, Barabas and Silas. Saint Luke in Actes 13. 15. calleth them Prophets and Doctours: amongest which it is faine, that Lucius Cyrenensis preached first the Gospell along by Daman in the reigne of Aethiopia, which they call Mathione, and that Marke the disciple of Paul preached in the cite of Palestine, which standeth ouer Danubius, Crescence at Payence, and to the Gauls, Clement at Spets, Trophim at Arles.

67 Luke was a familiar companion with Paul, whose Gospell we haue, the which Gospell he wrote according as he had receiued it of Paul and the other Apostles, and one other booke wrote he, which is named the Actes of the Apostles. Saint Hieronimus sheweth mention that he liued 84. yeares, and that he was buried at Constantinople.

68 Marke wrote his Gospell, hauing receiued it, as it were at the mouth of Peter, and he gouerned the Church of Alexandria in Egypt: where also he was burned for the Gospell sake, in the 68. yeares of Peter, and 33. yeares after the resurrection of our Lord Iesus.

The third of the fift order be the

Bishops.

63. Nowe we must understand that the name of a Bishop in the auncient Church, was attributed vnto one of the ministers in euery assembly, onely for to obserue an order, and not that he had any domination ouer others.

Furthermore, the office both of the Bishops, and also of other Priests or Ministers, was, that they should apply them selues wholly to the preaching of the word and administration of the Sacramentes.

Timothie was Bishop of Ephesus, & was martyred in the time of Traian the Emperour, about the yeare of Iesus Christ 101. In that time were likewise other Bishops, as Titus Bishop of Crete, and others, of whom mention is made in the Acts, and in the Epistles of S. Paul: that is to wit, Apollo, Aristarchus, Gaius, Verbis, Jason, Crastus, Sopater, Tycheus, Demetrius, Delauidas, Tertius, Quartus, Gosthenes, Epaphras, Iesus the iust, Demas, Archippus Bishop of Colossias, Cebulas, Pudens, Linus, Arternas, and Zenas, and Dionisius Areopagita Bishop of the Athenians.

64. In the yeare 67. Annianus was ordeined Bishop of Alexandria; and he gouerned the Church 42. yeares: seeke the histoye Ecclesiasticus, booke 2. chapter 23.

In the yeare 66. beganne the first persecution, which was in the 10. yeare of Nero, and it abode vntill his death. By the commandement of this tyrant, the citie of Rome was set on fire, and for to shunne the report of such an act, he laide the fault vpon the Christians, and caused them to be executed with sundry kindes of death. Those that named the selues Christians (which name was the so odious, as if they had bene enemies to all mankind) and those that were accused herof by the prisoners, besides

the other hurtes and abuses that they suffered, as hode this appoynted, that being clad in beastes skynnes, they were bayted & torne in pieces with dogs, some were attached and hanged on y^e crosse: others burned in the fire: so as of them were kindled fires for to give light in the night. Thus Cornelius Tacitus witnesseth.

65 Ignatius, a disciple of S. John the Euangeliſt, was ordeyned the second Bishop of Antioch, he was caried prisoner vnto Rome, for to be cast amongest the wilde beastes, and to be made a spectacle vnto the people. He going through Syria to Rome, and passing through the countrey of Asia, preached in all places where he went to the people and to the congregation the Christian faith: and he exhorted the Christians to perseuere in the trueth, and to beware of the infections of heretiques which then beganne to budde, and that they should keepe diligently the doctrine that they had receiued of the Apostles.

The cause of this persecution, was, for that hauing reprinted in Antioch the idolatry of Traian, he was apprehended as a seditious person, and as being culpable lese maiestatis: and he was deliuered in charge to tenne soldiers, or rather tormentors, for to be caried to Rome, and to be deliuered to the Lyons. Whereof Ignatius him selfe saith, I haue fought against beastes, from Syria vnto Rome, by sea and by land, night and day among tenne Leopards &c. Irenens in his 5. booke speaking of Ignatius condemned to be cast vnto beastes, affirmeth that he saide, I am the wheate of Iesus Christ, and I shall be ground with the tath of beastes, so as I may be made the bread of God.

66 In the time of Domitian the Emperour, who raised by persecution against the Christians, Clement

Clement Bishop of Rome, which was martyzed under Traianus, instituted in his time Notaries, for to write the actes of the martyrs, their constancie and patience, for an example and perpetuall memorie.

In the yeare of the Lord Jesus 88. Albius was ordeined Bishop of Alexandria, and was Bishoppe there twelue yeares.

67 Anacletus Bishop of Rome, of the nation of Greeks, an Athenian, gouerned the Church thre yeares and two monethes. He ordeined that Ecclesiasticall persons should thise in the yeare haue a Synode or cōgregation for the affaires of the church. He by his writings exhorted the people amongst other things, that they should honor and reuerence their ministers. Who so speaketh euill of the ministers (saith he) speaketh euill of Christ, and he indged him separated from Christ. He was martyzed in the reigne of Traianus. Like the first volume of Councils.

68 Evaristus Bishop of Rome, who was martyzed in the last yeare of the Emperour Traian, ordeined, that there should be elected seven Deacons in euery citie, the which should marke and watch the Bishop in preaching and teaching to the people: and these he ordeined for a testimony of the worde of God: and to the end that none should lay to his charge that he had preached euill, and against the truthe.

He ordeined, that marriages should be openly celebrated in the Church: That the Church should obey the Bishop, and that the Bishop should neuer forsake his Church so long as he liued, no more then the husband should forsake his wife, or the wife her husband.

69 Anadriatus Bishop of Athens, a disciple of the

of Apostles, presented a booke of Apologie to Adrian the fiftenth Emperour, for the defence of the Christian faith.

Aristides an Athenian Philosopher, being a faithfull man, composed a like booke. Whereupon Adrian sent to Minutius Fundanus deputie in Asia, that he should no more persecute the Christians: but that if they did any thing contrarie to Gods lawes, he would that iudgement should procede according to the qualitie of the crime. That if any body accused the slanderously, he willed such a one should be punished for his maliciousnesse, and that they should haue no harme.

70 Polycarpus the disciple of John the Euangelist and Apostle, was Bishop of Smyrna in Ionia, which is in Asia the lesse, beneath Ephesus, he lived till he was very olde. Ireneus saith, that he was ordeyned Bishop there by the Apostles: it is very likely in dede, that he beganne his ministerie in the second or thirde yeare of Traian. S. Hierome in his catalogue, saith, that he was sent by Saint John the Euangelist, he offended in the 68. years after the passion of Christ, as it is reported. Ireneus saith of him, that one day as Marcion met him, he saide vnto him: Take counsell and knowledge with vs: Polycarpus answered him againe, I knowe that thou art the chiefest sonne of Satan. The remnant of the life of Polycarpus was in the time of Marcus Antonius, and of Lucius Verus the Emperours. The chiefest honours of an Empire did then stirre vp such persecution against the Christians, if it extended to them of the citie of Smyrna, whereof Polycarpus had bene Bishop long time, and there he was burned, when he had serued the Church of God about 70. yeares: this was in the seuenthy yeare of this said Emperour. As some say, he

he was 80. yeares olde.

The prayer of Polycarpus that he made before his death is in the fourth booke of the Ecclesiastical histories.

71 In the time of Antonius Plus in the 10. yere of his raigne, Parke coming from the Gentyles, was elected byshop of the Church at Jerusalem, the which citie after the sacking and spoyle made by Tytus untill y of Adrian had succeeding by order five chiefe Bishops: Eusebius maketh mention of them in his third booke and first chapter.

Then after the spoyle made by Adrian, there was no more any Church and congregation gathered together there, save of the Gentyle, and they appointed Bishops amongst themselves: for y Iewes then bearing armes against the Romaines, were at the last discomfited; and there were killed at one onely battaile; 8. thousand men, as Nicephorus saith: Anselme speaketh of 50. thousand, and of fifty thousandes that were taken; and 985. Villages destroyed, both by famine and fire and bloodsheave. And all the rest of the Iewes were driven away from Jerusalem, and sold into all partes of the worlde.

So terrible a destruction as they had by Titus might sufficiently teach them, that the kingdom was taken away from them, like as the Prophets had foretold them: but it came so to passe that they felt almost as great a punishment at the seconde time as they had at the first.

Then many Christians of the Gentyles gathering themselves together, elected (as before I was telling) Parke for their Bishop, who was the 16. Cassianus the 17. Publius the 18. Maximinus the 19. Gagan the 21. Symonache the 22. Calisto the 23. Julian secundus the 24. Capito the 25. This is

recoy,

recoꝛded of Eusebius lib. 5. Chap. 12. 159. 02 and ad
 02 For asmuch as the Church of the Gentyles
 had then their habitation there, the Loꝛde woulde
 declare that the true Pelias was already come,
 and that they ought to looke for none other.

72 In the time of Marcus Aurelius Antonius
 about the yeare 160. after the natiuitie of Iesus
 Christ, Pelito borne in Asia was Bishop of Sar-
 dis, he wrote to the Emperour Marcus Aurelius
 concerning the Christian faith.

Theophilus bishoppe of Antioche wrote against
 Marcion, Apollinaire, Denis bishop of Corinth,
 Iustus bishop of Vienna, were partyes for Christ.
 There were also Philip bishoppe of Trêce, Cy-
 candie, Celsippus, Justin the philosopher, Spi-
 desius, Pufan, and certaine others, of whose bookes
 we haue but fewe. Eusebius doth partely, and Pie-
 rone partely, rehearse the bookes written by
 them.

73 Cleutherus borne at Nicopolis in Grèce
 gouerned the Church of Rome 14 yeares and more
 in the time of Marcus Aurelius the 17. Emperour,
 in the yeare of Christ 179. he gaue commaunde-
 ment against the Seueriens heretic & then resigned
 his office. That no Christian for any ceremony should
 forsake any kinde of meates accustomed to be
 eaten. Volume of counsellors.

74 Irenæus the scholar of Polycarpus was
 ordeined bishop of Lyons after that Pothin bishop
 of the said Church had suffered martyrdom when
 he was 90 yeares old, and with him a great many
 more Frenchmen. Hee was in the time of Maximus
 Commodus about 170. or 180. yeares after the
 natiuitie of our Loꝛde Iesus. It is saide that he
 was put to death in the citie of Smyrna under the
 raigne of Marquins. Hee liued above 100 yeares.

There was great perfection in the Church about that time; and it lasted very long. For the Pagans were offended; because that the Christians reproved and sought to abolish their old accustomed manners of worshipping; and the Religion of their ancestors.

And for this cause a great multitude of Christi-
ans were put to death, all abroad, in dyvers coun-
tries and regions: & especially aboue all others, the
Duchies, Bishops and Pastours of the Churches.

Polke during thele venemous rages and horri-
ble crueltie of the Devil, God preserved some faith-
full Doctors, and prolonged the lines of some o-
thers, to the ende that by them the pure doctrine
might be conferred and published abroad: amongst
whiche were Polycarpus, Irenæus, and others.

75 About this time, or shortly after, Ilyne Theodotion bishoppe of Ephesus, of Alexandria, Pantene, Pittiades, Appollonius, Serapion, and Polycrates, of whose lines Eusebins and S. Hierome make larger demonstration, and of their bookes also. All the which sustayned sundrie combattles against many heresykes, to wit, Marcion, Montanus, Valentinian, and the Hermogenians, and divers others.

76 Victor bishop of Rome governed the church
60. years in the time of Divus, Julianus, Spilan-
cins, Emperours.

He ordered, that those which would not reconcile themselves, should be deprived of the table of the Lord.

27 About 100. yeares after the natiuitie of
our Loyde Iesus, in the raigne of Severus Pertinax & Antoninus Caracalla, Emperours; was Ter-
tullian of Africa, of the cite of Carthage. His
B 2 books

bookes be now extant, in which Cyprian took so great pleasure, as saint Hierome wyrteth, that he woulde not passe ouer one day without reading some of his workes. It is wyrtten of him that he lyued vntill the last age.

78 Leonides the father of Origene was martyred for the faith, he had his head cut off in the persecutions stirred vp against the Christians by the Emperour Seuerus in the tenth yeare of his Emprye. Origene his sonne being then young, of 17. yeares of age, saide, my father, take hede, that in no wise you change and swarne from the truth you haue begon.

This Origene after that the gods of his father were confiscate for the faith, kept and maintained his mother and bethzen with teaching schole, and being but eightene yeares olde, he was called by the Bishop of Alexandria in Egypte to the office of a Catechiser, for to instructe chyldren and strangers. Out of his schole came many Partys.

If any woulde see what was his life, his manners, exercises, wyrtinges and bookes, let him haue recourse to Eusebins, in the ecclesiasticall hystorie in the first booke. He lyued vntill the tyme of Galus, that is, vntill the 70. yeares of his age. Ammonius the philosopher was his maister, who perseuered in the Christian faith vntill he died.

Origene was 255. yeares after the natiuitie of our Lord. Suidas saith that he was buried in the cite of Cyz.

In that tyme was also Tryphon, Minutius Felix, & was a Romain, Verillus, Hippolitus, Alexander bishop of Cappadocia, Julius Africanus, Gregorie bishop of Pontus in Sercesarea, Dionise bishop of the cite of Alexandria, all which for the most part haue bene the scholars of Origene.

179. Urban a Romaine, Bishop of Rome, gouerned the Church 8. or 9. yeares in the time of the Emperour Heliogabalus. Damascus saith that he was of a holy life, so as he dyed certaine Gentlemen, as Tyburtius, and Valerian the husbande of St. Cecil to the Christian faith.

180. Popeouer Damascus saith, that he ordeined, that the Churches shoulde possesse landes, farmes and other possessions, and y^e the saide goods shoulde be common and distributed for the sustenance of the ministers, the poore, and the notaries, called the proto-notarjes, who wrote the actes of the martyrs.

181. Cyprian of the country of Africa, bishop of Carthage, suffered martyrdome vnder the empyre of Valerian and Galerien, in the yeare after the natiuitie of our Lorde Iesus 260. Some in that time, that is to say in the reigne of Dionisius the Emperour arose great persecution, and thereof Socrates saith in his fifth booke and twentye Chapter, that it is as easie to number the multitude of those that suffered in this persecution, as it is to number the sande of the sea.

182. Alexander bishop of Ierusalem, honourable because of his pietie and age, was brought before the seat iudiciall in Cesarea, and after that he had made confession of his faith, he died in prison.

Babyle bishop of Bitcomedie, Asclepiades of Antioche, Germane, Theophilus, Cesarius, Vital, Polichronius bishop of Babylon, Serapion, Apolline the virgin, and others infinites were martyzed in this horrible persecution.

183. Passing all other cities, Alexandria was then as a scabborde, in which the faithfull were brought to the viewe of the woordes. Like Euseb. li. 6. Chap. 40.

184. Sandie kindes of tormented them bled against the

h martyres are recited by Eusebius: as sharpe prickes of rose bushes thrust against their faces & eyes: then burnt with stones; burned, their entrailles torne, they cast downe from high places, their flesh rent with cables of yron, rackings, they cast vnto brute beastes, condemned to be whipped. A thousand; the most horrible and cruell tormentes that coulde be imagined was executed vpon them.

S. Cyprian being then in exile, wrote letters of great consolation to those that suffered such afflictions; and like an Tertullian in his time defended by writing the Christians against Scapula: euen so did Cyprian against Demetrius the Pagane gouernour, shewing that the calamities of the world be falsly imputed to the Christians.

Dionisius Alex. writeth y after the publishing of the edict made by Decius for confirming of this horrible persecution, manie of the most excellent shewed themselves cowardes, and of their owne accord made abjuration, and did offer sacrifice vnto idols. Cyprian made a sermon of them that sought hardily, that is, of those that persevered in the confession of Iesus Christe. He then set downe examples of the punishment of those that had made abjuration, and affirmed that many of them were tormented with euill spirites. He saide that there was one who became dumbe immediately after he had abjured. Also of a mayden that was possessed with a deuill some after, and cut a sunder her tongue with her teeth. Also there be of late yeares examples memorable of the punishmentes happened vnto those that made abjuration, aswell Italians, Flemings, Germanes, Frenchmen, as of other nations. For some of them (after that they had denyed the truth) lost immediatly the taste both of meate and drinke, without being able to receiue any comforte at the handes

handes of their parentes and friends, and were in-
 tangled with many, tormented day and night be-
 cause of their horrible sinne, the which was alway
 without ceasing present before their eyes. And
 some others were tormented in their consciences so
 as they cast themselves downe into the bottomes
 of rivers and ponde: and others cried and how-
 led as though all the Devils had bene assembled &
 possessed their bodies and soules: others even of the
 most learned and wise, fell into dispaire, so that one
 of them openly said these words (as I utter maketh
 mention on the Epistle to the Galatians) I have
 denied Christ and therefore is he now before God
 the father who accuseth me: for he was before time
 so grounded in this persuasion, and withan by his
 illusions and temptations had so imprinted in him
 this dispaire, that he received no consolation nor ad-
 monition which could be given him, having still in
 his mouth the sorrowfull words, In such sorte that in
 this miserable dispaire he wofully killed himselfe.
 To the example of many the judgements
 of God are verie notable and worthy to be marked,
 the which were written by people worthy of credit,
 and were imprinted at London of some that are past
 and some that are to come.
 To conclude it is a horrible thing to fall into the
 handes of the living God, who not withstanding
 would not enter into judgement with all those
 who deny his holy truth: but with those whom he
 bring for their unrepentance to such a place and
 place, the which he ought to be a cause for which
 he may see the manner of the punishment of
 the kingdome of our lord Jesus Christ and his
 Jesus Christ.

of our Lorde Iesus a 64. was ordeined bishoppe of Rome by the election of the cleargie; comming back againe out of Spaine, where he had preached.

Bergomensis and Sabellius doe witnesse that Vissus laboured greatly for to take away the heresies of the Sabellians.

At the last he was accused by the before Gallien, and was by his commaundement beheaded, & six Deacons with him. Saint Ambrose in the firste booke of his offices Chap. 41. saith, that as he was going one day to prayer, Laurence the Deacon spake to him in this sort: father, doe you go without your soine: and Vissus answered him: sonne I leave thee not, there dwelleth neare unto thee yet greater combates for the faith, thou shalt follow me within thre dayes: in the meane space if thou hast any treasures, distribute them to the poore.

This Laurence was the first of the seven Deacons of Rome, who had the dealing with the goods depised for almes.

The gouernour of Rome being then hungry of monie, was perswaded that the Church had golde, and moneables of silver, and he would needs compell Laurence to shewe him where those treasures were. Laurence hauing thre dayes terme appoynted for to doe this, distributed in the meane tyme all that he had to the poore, & gathering together in a troupe all the impotent & lame that were succoured with almes: he on the day appointed, prayed the gouernour that he should goe by to that place, and shewing him all the poore, he saide, loe here the moneables of silver, behold the talents set in order to take them, and with them thou shalt repaire the citie of Rome, and shalt enrich the reuenues of the Emperour, holde it. The gouernour seeing that he was mocked commaunded that there should be made ready

ready a hote burning grydiron, whereupon they laide Laurence, who with great courage calling vpon the Lord, gaue vp his soule most happily.

Prudentius a Christian Poete in his booke de tor-
toribus described this martyrs

82. Archelaus Bishop of Mesopotamia confuted the errors of the Manichees in the Syzian language, and his confutation was afterwarde translated into the Cræke tongue. For Panes of Maniche was of Persia. Archelaus was in the time of the Emperour Phobus, about the yeare 241. after the natiuitie of Iesus Christ. Anatholius liued also in that time.

83. In the time of Dioclesian the Emperour, and in the 300. yeare after the natiuitie of our Lord Iesus, Anthimus bishop of Nicomedie, after that he had made confession of his faith, was beheaded with a great multitude of Martyrs. Herena the wife of Dioclesian constantly endured martyrdome: so cruel was this persecution that they spared none, like Hermannus Sig.

In Europe, aboue all other, at Rome was a great multitude of martyrs. The Monast Hictouarius in France made great hauecke, especially at Cologne, at Treues, and towarde Spofella.

Weda writeth, that the persecution extended euen vnto Englande, then when as saint Albain, a man greatly renoumed receiued the crowne of a martyr. After that time they beganne to inuent of worse kindes of tormentes: but so much the more horribill as they were, so much the more exquisite seemed the constancie of the martyrs. Eusebius saith, that he was a beholder of the persecution that was at Thebaida, and saith, that the swordes of the executioners of so great a slaughter were bent, and they wholly wearied, so that the Christians with

toyfulnesse of heart, singing psalmes, offered themselves into the death. Sulpitius in his diuine history lib. 2. saith that the Christians did then earnestly craue for martyrdome, that the ambition of the Cleergie did not after ward craue for any Bishops: Iohn Beda de temp. rat. and Orosius lib. 7. Chap. 25.

84. In the same time, that is to say, in the time of Dioclesian and Maximian Emperours. There were also these god and holy personages Arnobius; Hierius a minister of the Church of Alexandria; Perlitius, Lucian minister of the Church of Antioch; Phigeas an Egyptian, excellent men & Doctours of the Church: and this was about 302 yeares after the natiuitie of our Lorde Iesus, amongst the which Phileas and Lucian were martyred during the persecutio of Dioclesian. At y time also flourished Lactantius Firmianus the disciple of Arnobius.

Constantius the father of Constantine the great, as Eutropius maketh description of him, was verie excellent, ciuill, meeke, gentle, liberall, and desirous to be good to those that had any priuate authority vnder him. This man had not the desire of great and mightie dominion, and therefore passed he the Empire with Galerius; and would rule but in France, Brittain, and Spaine, refusing the other kingdomes for the troublesome and difficult government of the same. He was a great supporter and maintainer of the Christians. He was the first that gave the licence to live after both ancient and new manner. This wonderfull act of his following besides other both the way that he had in hand to prosper of God and of the Christian religion.

Those which be the chiefe offices among the Church, haue not of the Emperours countenance all the godly Christians: where vpon this inference, that

the Emperours them selues at the last were destitute of helpe: when such were vtterly away, which dwelling in their courtes: and liuing a goodly life, powred out their prayers vnto God for the prosperous health both of the Empire and Emperour: Constantine therefore minding at a certaine time, to trie what sincere and good christians he had in his court, called together all his officers & seruants in the same, saying himselfe to chuse out such as would doe sacrifice to Devils, and that those onely should dwell there and keepe their offices, and that those which would refuse to doe the same, should be thrust out and banished the court. At this appointment, all the courtiers diuided them selues in companies.

The Emperour marked which were the constantest and godliest from the rest: and when some of them saide that they would willingly doe sacrifice: and other some openly and boldly denied to do the same. When the Emperour sharply rebuked those which were so ready to doe sacrifice, and iudged them as false traytors to God, accounting them unworthy to be in his court, which were such traytors to God, and forthwith commaunded that they onely should be banished for the same. But greatly he commended them, which refused to doe sacrifice and confessed God, affirming that they onely were worthy to be about a prince, forthwith commaunding them, that thence forth they should be faithfulle counsellours, and defendours both of his person & kingdom, and that he ment to haue them in more estimation, then all the substance he had in his treasure. *Eusebius in vita Constant.*

70 Constantinus was sonne of Constantine the Emperour, a good and vertuous Childe, of a good vertuous father, borne in Bytaine, whose mother was named Helena, Daughter to king Collina.

He was a most bountifull and gracious prince, having a desire to nourish learning and good artes, & did oftentimes use to read, write & studie himselfe: he had maruelous good successe and prosperous achieving of all thinges he tooke in hand, which then was (as truly) supposed, to procede of this, for that hee was so great a favourer of the Christian faith, which faith when he had once embraced, he did ever after most devoutly and religiously reverence: and commaunded by especiall commissions and proclamations, that every man shoulde profess the same religion throughout all the Romaine Monarchie.

He first entred into the Empire by the mercifullnesse of GOD, minding after long waues of dolorful persecution to restore his Church unto tranquillitie and peace. An. 311. Eusebius accompteth in his Chyronicle his raigne continued, as Eutropius affirmeth 37. yeares and two monethes: great peace & tranquillitie enaied the Church under the reigne of this good Emperour, which took payne and travell for the preservation thereof. First, yea and that befoze he had subdued Licinius, he set forth many edictes for the restitution of the gods of the Church, for the renoking of the Christians out of exile, for taking away the discession of the doctors out of the church, for the setting of them free from publike charges, and such like.

85. In the time of Constantine the great, about the yere 320. after the natiuitie of our Lord Iesus, there were excellent Doctours in the Church, to wit, Eusebius bishop of Cesarea in Palestine, of whose doing we have very worthy booke, Athetius bishop of Antun, Methodius disciple of Origene, who afterwards was a bishop, Athanasius bishop of the citie of Alexandria: the which did confute the errors of

of Arrins: so unto us in the same manner was set out
 Athanasius after that he had procured the bene-
 fit of the Church 46. yeares; and abideth sundry
 persecutions in greates constancie and patience,
 dyed about the yeare 367. After his death persecu-
 tion was raysed vp in Alexandria by Valentinus.
 Hist. tripart. lib. 8. Chap. 7. In the year 326. after the natiuitie of Iesus
 in the 14. yeare of Constantine, there was holden a
 counsell at Nice against Arrins, whereunto were
 called 318. Bishops: amongst the which these were
 the principall, Eustache Bishop of Antioch; Baphu-
 tius of Egypt; and Marcellinus (these had their eyes
 boored out for the faith) Eusebius Bishop of Nicom-
 seum, and many other personages that suffered
 persecution vnder cruell tyrants. There was also
 Spiridon bishop of Tremith in Cyprus; and Nicho-
 las bishop of Myra in Lycia, a very ancient one.
 Also Athanasius then Bishop of Alexandria, and
 Spiridon was he that in Lent offered himself
 vnto a pilgrime going in his iourney, to whom he
 himselfe did eate, and caused him to eate, saying
 that vnto cleane Christians all things are cleane.
 Hist. tripart. lib. 3. Chap. 10. In the said counsell there was a very sharpe and
 earnest contention durting two weekes, the which the Em-
 perour Constantine gave eare vnto with great pa-
 tience: but at the last the Arrians fearing that they
 shoulde bee banished, they made a countenance as
 though they woulde renounce their error, and to
 subscribe to the determination of the fathers, excep-
 ting some, as Athanasius declareth in the decrees of
 the Synode of Nice: but the bishops after that they
 had perceiued their fraude, and how they disguised
 and injected the truth by words, began to vs the
 words

word of Essence & ^{person} essence, that is to say, of 3 selfsame substance. When the Arians did continue at these words, ^{was} and essentiall; as being drawne and not bled in the holy scriptures. The fathers shewed that they of nec essitie were constrained to use these words; for so to signify that the sonne was begotten of the substance of the father; yea, doing so, as to witness that the same was consubstantiall with the father; that is of the same essence and substance. And yet, as in the same place, in the same place, they would: then have forbidden the use of ^{the} and ^{the} because so to do, with their tongues. But Iohn Chrysostom; whom Constantine had in high respect; that he would cause him often times to come into his palace, and embrace him, yea he would then kiss the place whence he had his eye plucked out; he saying, he pronounced marriage to be honourable amongst all men; and the first witness; and he said that the company of a man with his wife is lawful: he perswaded the Council that they should set forth no such lawes, which should give occasion of fornication, both to the men and to their wives. And the Council liked his opinion; and they ordained nothing concerning this: but did afterwards one by one to take with them their wives, marry not, according as he should see fit to be expedient for him or his holiness: whereby it was thought as before for the ministers to keepe still their wives, and to marry. But after wards, Eutychius and others, the seventh; so bad such marriages; to the which nevertheless the ministers of the East retained notwithstanding. During the Emperre of Constantine, the fourth of Constantine the great, in the yere 350 after the natiuitie of Iesus Christ; there were also these

these greater personages Doctors in the Church;
 Theodorius Bishop of Heraclea in Thracia; Eusebius
 Bishop of Caesarea; Villartus Bishop of Poitiers
 of Aquitaine in France; who made a booke of the
 Trinitie against the Arrians, & many other bookes
 which are verie profitable; and in the same year
 388 Liberius a Romaine Pope was elected by
 shap in the yeare of Christ (as Dr. Hierome testifieth)
 352. and about the twelke yeare of the Emperours
 Constance. His confession was agreeable to the
 Catholike faith; and hee wrote very Christlike
 unto Athanasius, concerning God the father, Jesus
 Christ, and the holy Ghost; as it may appeare by
 his Epistle which is signed with the wordes of A-
 thanasius; also in our old Booke of Homilies and
 Athanasius doth recorde in his Epistle made of
 them that leade a solitarie life; that in the time of
 Constance the Emperour he sent to Rome one na-
 med Eusebion an Eunike, with letters by which he
 he threatened him selfe; and on the other part offer-
 red him great giftes to allure him by that meanes
 to consent with Arrius; and to subscribe unto the
 condemnation of Athanasius; but Liberius despise-
 sed both the threatnings and rewards, as a sacrifice
 of blasphemy: And crasped the Emperour caused
 him to be brought out of Rome; and coming tow-
 wards him, he intended to put him to death: But
 Liberius shortly answered him I am ready to
 bide any thing rather then of Christians we should
 be called Arrians; What answered the Emperour,
 which with one word hee killed him;
 blasse all the world on Liberius since his death
 his side of faith dependeth not upon a multitude
 He was then sent away againe by the Emperours Com-
 mander into Berchre: which is a Citie of Thrace,
 whereas when hee had bene two yeares, hee was
 called

called for againe, as to the selfe Theoporetus, who
 this constitution; as some say, was agreed unto
 by the Emperour at the request of many of the ci-
 tie of Rome, and of the Bishops of the West. The
 same Athanasius saith in his Epistle aforesaid,
 that Liberius after the two yeares exile, being
 brought in feare by the entunges, & feare of death,
 yielded and subscribed to the condemnation of A-
 thanasius.

89 Basile bishop of Cesarea was also in the time
 of Valentinian and Valens, Emperours: who held
 Valentinian when the East Church was in rest, &
 agreeing to the decrees of the Synode of Nice: but
 Valens made him wicked for to aduance Ariana-
 sm withall against those that were called Homo-
 nistes, that is, the true Catholikes: and he oppressed
 by great persecutions especially in Antioch and in
 Laodicea.

His brother Valentinian answered him there-
 fore, and punished him by letters, as Zonaras saye
 teth: but he was the more angrie therefore, and
 minded to drive out of the country Basile bishoppe
 of Cesarea; because that he would not at his com-
 mandement communicate with Eudocius bishop
 of Constantinople, an Arian: but the gods sent a
 sicknesse to his onely sonne; the which he knowing
 to be the vengeance of God, converted from his for-
 mer purpose, and gave earre certaine dayes vnto the
 sermons of Basile.

Damasius was borne in Spaine, in a Bishop of
 Rome, succeeded Liberius in the yeare 363: in the
 reigne of Valens the Emperour: for the which king
 of Damasius wrote Spidas, and Hierome in his E-
 pistle to Eustach, tome 1. which maketh mention of
 Damasius: Of Virginitie he saith, read the booke of
 Damasius composed both in hebre and greek.

He held in reuerence the Synode of Nice, & condemned Aurentius Bishop of Millain, an Arrian. Theodoz lib. 4. Chap. 3. saith that with saint Ambrose hee strove valiantly against heretikes, condemning openly Sabellius, Arius, Eudomius, the Macedonians, Marcellus, & the heresie of Apollinaris.

Hierome in the apologie against Iouinian, calleth Damasus, a singular man and well learned in the scriptures and doctours of the church.

Athanasie in his Epistle vnto the Bishoppes of Africa, calleth Damasus his most deare companion, praysing his diligence so; that he had assembled a Synode at Rome against the Arrians.

In the same time also was Anthonis, who being a hundred and fiftie yeares olde, dyed.

He saue in a dreame, as it were hogges, which trode vnder their feete the altar: and waking said, that the Church shalbe once againe spoiled and vipersed by whooremongers, adulterers & monstrous men.

Melanchthon noteth this prophety to be against the lecherous and voluptuous life of Priests and Sponches.

91. Vulpilas Bishoppe of Coches, in Dalmatia, hist. tripar. lib. 8. translated the Bible into Coches language so; the vse of his countrymen, & like Hierome did in the Dalmatian tongue so; the profit of the people there. And in Croatia (which is the lower Pannonia) the Churches then, & the bishops used the holy scriptures translated into their vulgar languages.

92. In the raigne of Theodosius and Valentinian Emperours, in the yeare 386. Ambrose was Bishop of Millain: His election was such, that Aurentius an Arrian Bishop being gone from Millain, there

there arose a great sedition betwixt the Arrians & the
catholikes concerning the election of the Bishop.

And at that time Ambrose being a Citizen was
proconsul: who considering this byre, because of
his office, went hastily unto the Church whereas
the people were assembled: and after that hee had
used many perswasions for to reuoke the people to
agrees, there rose by suddenly a common voyce
with one consent, that Ambrose must be Baptized
(who was alreadye cathedrized) and that after they
shoulde consecrate him Bishop: wherunto he would
not agree: but by the commaundement of the Em-
perour Valentinian, who incited him thereto, hee
tooke the office vpon him, and then the Emperours
gaue thanks vnto God, for that he had called this
man from the gouernement of bodies vnto gouer-
ning of soules.

Such was the election of the Bishoppes by the
people. When within a while after Justine hauing
drawen his sonne Valentinian into his error, as-
sured to haue assured Ambrose also thereto: but it
was in vaine. And albeit that one day a bande of
soldiers did beset the temple, for to make Ambrose
come out: he notwithstanding was constant, and
made them a Bishoplike answers saying vnto the,
that hee would not so easily depart from that
place, neither that he would leaue the focke vnto the
power of Wolves: nor yet the Temple vnto blas-
phemers. That and if they were purposed to kill
him, they should see it misten the Temple, and that
hee would be content to dye. Luke Theodos. lib.
5. Chap. 3.

Amilantius Bishop of Barcelon in Spaine
was in the reigne of Theodosius the Emperours be-
lieued in defence against the idolatry and worship-
ping

ping of the bodies of Martyrs like as S. Hierome writing to Marcellinus maketh sufficient demonstration, and saith, that whilest we live we should pray one for another: but after that wee be deade our prayers cannot be heard. Moreover he saide, The commandment of continencie or to abstaine from marriage is heresse and the seede of whoredome.

94 In the yeare 386, was Appollinaire of Laodicia Bishop of Syria, who wrote thirtie booke against the madnesse of Porphyrie, and as Suidas saith, hee translated into Heroick verses the most parts of the Hebrew writings. Some doe hold opinion that he did the like also with the Psalmes.

95 In the yeare after the natiuitie of our Lord Iesus Christ 390, was saint Hierome, the sonne of one named Eusebius, of the cite of Stridon: who made many booke, Homilies, and commentaries vpon the holy Bible, whose translation thereupon we haue vntill this present time: he dyed when he was 91. yeares olde.

The debate that was then betwixt Hierome and the aforesaid Vigilantius bishop of Warrelon in Spaine, the which superstition began long before.

Of which matter we may see enough, how Vigilantius and other good Doctours of that time auouched that the adoration of the Saints was dyuine from the superstition of the Paganes.

In that time were also Severian, who aboue all other things, is prayed vnto the people because of his eloquence and worthy sermons made vnto the people, also Theodosius a Spanke, Lucian a Priest of Jerusalem, Patricius bishop of Aunoy, and Severus Ambrosius.

96 About the yeare 401 after the natiuitie of our

our Lorde Iesus, and in the reigne of Arradius and
 Honorius Emperours, was Chrysostome borne at
 Antioche, the disciple of Libanius the Philosopher,
 he was an Auditor of Andragatius the Philoso-
 pher, who forsooke the estate of an advocate and
 followed Euagrius with his other two compani-
 ons Theodosius and Marimus; who were after-
 wards bishops, after that they had profited well in
 the holy scriptures, in the Monasteries. For in those
 dayes the Monasteries were common scholes, and
 the Abbots or Priours that were presidents there,
 did teach publickely the holy scriptures.

Chrysostome was bolde and free in rebuking
 sinnes, especially in his publicke sermons: and for
 that cause was he hated of the Clergie. He with
 Amos Gaius, who requested of the Emperour that
 he might obtaine a Temple at Constantinople for
 his people. Luke Bill-tripier d. 1. c. Chap. 6. ¹⁰⁰⁰
 whose life to the life of Chrysostome, Pallas-
 dius hath composed it.

97 S. Augustine was Bishoppe of Hippa, and
 was raised up by the power of God, for to refute
 the errors, as well of the Donatians, as of the Pe-
 lagians, who said that Adam hurt onely but him-
 selfe in sinning, nothing his successours. When Sa-
 than by this subtilty made them thoz in cloaking
 their sinnes, to be invulnerable. But hereafter being
 haunged by manifest testimonies of holy scrip-
 ture, that sinne was descended from the first man
 into all his posteritie, they cancelled that it was de-
 scended by imitation, and not by generation.

Wherefore the holy men of that time, and
 amongst the rest S. Augustine, were forced to shew
 howe that we are not exempted by the wickedness
 which we drawe from others by example: but that
 we bring our pervertitie even from our mothers
 wombe.

Furthermoze, whereas they saye, that we are not iustified by the mercy of God though Iesus Christ without our owne merites, and that by our owne works and naturall vertues: wee doe purchase true and entyze iustice before God: It doeth appeare howe Saint Augustine sheweth, that by faith alone we bee iustified, forasmuch as faith doth imbrace him that iustificeth, to wit, CHRIST our LORD, with whome it uniteth and coniuncteth, as in such sort that we be made partakers of him, and of all the goods that he hath: and that all good works ought to come thereof, that is to say, of Iesus dwelling in us, by the free force and efficacy whereof, we begin to will that which is good, and to apply our selues thereto.

Nowe in what price and estimation we shoulde holde the books of Saint Augustine, the reader may sufficiently discern.

He dyed being 76. yeres of age, in the time when the citie of which he was bishop, that is to say, Hippo, was besieged by the Vandales. He governed the said Church 40. yeres.

Whoso will see his life, Possidonius hath written it.

Under the Emperour Theodosius the younger, about the yere 430. after the natiuitie of our LORD Iesus, there were gouernours in the Church these good men, Possidonius of Africa, Bishoppe of Calise.

Celestine Bishop of Rome, who sent Palladius a Christian and Patrike into Scotland & Ireland, to preach the faith.

He sent also into England Saint Germaine Bishoppe of Auxerre against the heresie of the Pelagians.

He ordeined that no shoulde not medle in the parish of an other.

Also that no Bishop shoulde be elected contrarie to the will of the people; but that the consent both of the cleargie and of the people shoulde be required. The Church in that time was gretly troubled, & specially in Africa: the chiefest men of the church were sent to exile, & martyzed by Genfericus king of Vandales.

Whereouer in that time was holden the councell at Ephesus, in the which was Cyrillus bishop of Alexandria in chiefe, & Nestorins Bishop of Constantinople was condemned by two hundred Bishops, who forged two persons in Jesus Christ, the one of man, and the other of God, and he coulde not abyde that men should call the Virgin Marie the Mother of God, by communication of properties.

This councell was holden in the tenth yeare of Theodosius the yonger, and in the yeare after the natinitie of our Lorde Jesus. 437.

99. Sedulins, Possidonius Sozenus, Socrates, and Theodoritus, were also in the time aboue named, who set downe in writing the Church matters.

Cassiodorus also made a bryefe collection of their booke, and of the booke of Theodorite, the which haue bene chaunged by Epiphanius a scholer; and he of these thre hath made one histozie, which is named Tripartite.

100. In that time also was Eucherius bishop of Lyons, who wrote many booke and commentaries, amongst others vppon Genesis, and vpon the booke of the Kinges, which booke are found extant untill this present.

101. In the yeare 440. or there aboutes after the natinitie of our Lorde Jesus, & in the raigne of Valentinian

sentinian the Emperour, Viceroy bishop of a citie in
 Numidia, which is in Africa, called in latine Car-
 thage, wrote a booke against the Arians & presented
 the same vnto Ventericus king of the Maualas,
 Arrian's son, & all his council.

Polichronius Bishop of Ierusalem was at that
 time driven away out of his countrie. He sold in the
 time of famine all his substance, and gave the price
 thereof to the poore.

101. Athanasius, Theobaldus, Palschadius were also at
 that time in great price & reputation with the for-
 saine Ventericus: but hee seeing that he could not
 perswade them vnto the sect of Arrianisme, after that
 he had cruelly abused them, caused them to be at the
 last martyred with others: some bishops he displa-
 ced, and the booke of religion and christian faith
 were burned.

102. In the yeare 476, Honoricus King of Man-
 uales stirred by greate persecutio in Africa against
 the Christians, and foure thousand nine hundred
 seuentie and five were sent to exile, without sparing
 eyther age or sexe: afterwarde in diuers times and
 by sundry kindes of torture they were put to death.

Some had their handes cutt off others their
 tongues. Within a while after vnder the shadowe
 of counsell, he caused all the bishops to be assembled,
 the doctors, and other catholikes who so the num-
 ber of three hundredes twenty & foure, as D. Dia-
 conus wrote, or as others witnes, foure hundredes for-
 tie & foure, were sent to exile, and caused the Catho-
 likes to be shut in the Temples, and gave them to
 the Arians. One Bishop named Latus was bur-
 ned, that he might giue example vnto others.

Eugenius the Bishop of Carthage with more the
 nine hundred of the Clergie; after grievous tor-
 mentes were committed to exile: but within
 two

two yeares after the false Donozicus died miserably with vermine, and Conthamundus succeeded him. This Conthamundus sent for Eugenius the Bishop of Carthage againe, at whose request all the residue were called home againe, and then the Churches also were open.

103 In the raigne of the Emperours Partian, Leo, Zeno, about the yeare after the natiuitie of Christe 490. were these god personages, to wit, Proterius bishop of Alexandria, Paschasius, Peter de Ravenna, Gennadius minister of the Church of Marseille, all which did confute the errors of Eutiches.

Also, Prosper, Malian, Sidonius, & Germaine Bishop of Capua, Maast Bishoppe of Arras, Fulgence Bishop of Raspe in Affrica, Antius Bishop of Vienna, Solennus who preached Christ, and was bishop of Charters. Foetius a lerned man, who was put to death by the commaundement of the Emperour Theodasike, an Arrian.

Also in y same time was Epiphanius Bishop of Panie, a verie auncient man, who brought into chorde and god quietnes the people of Liguria, he also brought with him frō Bargonie many captiues aswell for money, as by his god and holy life, by which he obtained the redeeming of five thousand captiues. Paule the Deacon, & Paucerus after him.

104 In the time of the Emperour Anastasius & in the 494. yeare, Gelasius of Africa governed the Church of Rome; yeares: His father was bishop named Valericus, Paucers. Some do attribute vnto him the distinction of the Authentike booke, and of the Apocrypha.

He made mention of many booke of Apocrypha, as the booke called the assumption of the virgin Marie.

rie. Also the Canons of the apostles &c. & the first
volumes of Councils.

He composed five bookes against Pellozins and
Cutyches.

Also two against the Arians; and one treatise
of excommunication.

He restored againe Pel-
lius the bishoppe, after that he had knowen his pen-
itence.

He excommunicated the Emperour Anastasius,
because that he fauoured Aetius & other heretikes.

He commanded the Ministers, that they should mi-
nister the communion, but vnder both kinds, not
vnder one alone.

He declared at Rome in the middell of the coun-
cell, that in the Eucharistie neither the substance of
the bread and wine, nor yet the nature were chan-
ged; but that therein as in an image, the flesh and
blood of our Loyde was represented; and that in the
sacrament they both were exhibited vnto faithful.

He declared there also, that those ought to be excom-
municated which did not giue & take the sacrament
of the Eucharistie whole. & who the fifth volume of
councils.

Cerinthus was by the time bishop of Sparsetla.

In the yere 418 Pope Zozimus byne in ffeet
lands in the cite of Campania, gouerned the church
of Rome nine yeres.

He ordeined that marriages should be celebrated
publickely and solemnely. Suppl. Chron.

That that time was holden a counsell at Rome a-
gainst the Eucyrians, in which also it was orde-
ned that he which had made any honoyable auertise,
should not be admitted to the ecclesiasticall ministe-
rie. Suppl. Chron.

Many monks corrupted with y^e Pellozia heresie,
because they would not be persecuted by the ex-
horta-
A.

bozations of Hormisdas: but rather solved noisome and slanderous speeches against him, were banished out of Rome, against whose hypocrisie he wrote.

He solicited by letters & Messengers John bishop of Constantinople, the companion of Acacius, and the Emperour himselfe for to leaue the sect of Eutiches: but Athanasie not only despised his admonitions, but sent his Ambassadors backe, saying, that it belonged to the Emperour for to commaund, and not to the bishop of Rome.

Paule the Deacon abdesth of the Emperour besides all that, that he made them goe homewards againe by sea into Italie in a shippe that was light and unballasted, forbidding them to take lande in Grece, but that they shoulde passe straight on being light without any carriage.

Anastase suppoztting the error of Eutyches, when he was 80. yeares olde dyed being stricken with lightening in the 25. yeare of his Empire.

Hormisdas is renowned for hauing done greates almes besides for the poore, and for that he condemned the heresie of the Moniches, which had begonne to budde, and for burning their booke.

106. In the time of the Emperour Iustinian, about the yeare 530. after the natiuitie of our Lorde Iesus Christ, was Arator who composed the Actes of the Apostles in Hexameter verses: and Gregory bishoppe of Langres, who was married. Fascicul. Temp.

The counsell of Tours was holden at that time.

At the saide counsell in the first chapter it was decreed, that euery citie shoulde nourish the poore strangers as much as it was able, so that the poore might not be constrained to begge from place to place.

In the thirde chapter, that euery bishop shoulde

kepe his wife like as his sister, and that he shoulde governe both his house and familie aswell as the Church: so as there might be no suspicion of him.

107 In the raigne of the Emperour Mauritiuſ in the yeare 591. the Alilgots were converted vnto the catholike faith: they left the heresie of the Arians, by the meanes of of Ricardus, or Richardes their king, and Leander bishop of Seville. The confession of their faith was sent vnto the counsell of Nolese.

There happened in y^e time a great controuersie about the primacie, of the church: for John Bishop of Constantinople was pronounced and declared in the whole Synode of the Grekes, vniuersall Patriarch: and Mauritiuſ the Emperour commanded Gregorie bishop of Rome to obey the saide Patriarche of Constantinople: but Gregorie woulde not abide that any Bishop shoulde be vniuersall aboue all the rest: whereof it came that they called themselves seruantes of the seruantes of God. Seeke Gregorie in the 32. Epistle to Mauritiuſ, and 28. to John the Patriarche. Seeke John Caluin his Institution of Christian religion. lib. 4. chapter 7. section. 4.

Rome woulde name this Gregorie to be one of the foure Doctours of the Church, with Augustine, Hieronie, Ambrose: but histories doe make sufficient demonstration what a Doctour he was, seeing that he hath brought in a rablement of superstitious contrarie to the worde of God. Concerning which matter I will not say that the others had such puritie of doctrine sucked and drauen out of the holy scriptures as they ought.

To conclude, in the time of this Gregorie the ecclesiasticall doctrine had almost lost his puritie, for it was imbued and darkened with humane

84. A testimonie of the

traditions: for monkerie did then take roſe and
beginne to flouriſhe, and many and ſundry kindes
of ſuperſtitious were dayly brought in. And after
the time of Gregorie the great there grewe on ſtill
moze horrible and bitter darkeneſſe, notwithstanding
the Lozde hath alwayes rayſed vp ſome good
perſons, that men might vnderſtand that all ought
to be cut away and forſaken that is contrary to the
holy woꝛde of God.

About this ſaid time was Serenus Biſhop of
Parſeille, who cauſed the images of ſaints and of
our Lozde Jeſus Chriſt to be broken, becauſe hee
ſawe the people worſhippe them. When Gregorie
reproued him for breaking them, but he prayed him
for that he forbad the people to honour them. Take
the regiſter or booke of his Epiſtles 10. parte. Epi-
ſtle 4. and Booke 2. Virgill lib. 6. chap. 13.

108 During the reignes of the Emperour Phoca-
cas, and in the yeare of our Lozde 604 the pynia-
cie of the Pope was eſtabliſhed: a little before
that the abhominable ſecte of Mahomet beganne to
ſpꝛead the hozned abroad in Aſia, which being once
publiſhed abroad farre ſpꝛad, did corrupt, obſcure &
deface the true doctrine in manie places, and re-
gions.

When albeit that after the time of Gregorie the
great there aroſe by great multitudes of Monkes,
ſome of them being moze careful of their helthes,
then to labour for to vnderſtande by the holy ſcrip-
tures the puritie of that true ſeruite which God
requirerh of vs: and although the workings of ſo
great a multitude haue brought great plentie of
darkenes, rather then of light into y^e Church: I will
nevertheleſſe (in ſpeaking of other god men in their
order) make mention of the moſt diſtinct and bright
them, who had ſome iudgement and doctrine in
them

them: in which notwithstanding were some errors, by reason of the confusion of countries which had then great libertie.

And as the younger, Bishop of Exeter, composed many books. He flourished in the year of our Lord 630.

Within certaine space after was Abbot a priest and monke, who was an English man; he wrote behinde him a great multitude of books, and made commentaries vpon the most part of the books of the holy scripture.

In the year 682, and in the reign of the Emperour Constantine the fourth, was holden a generall counsell at Constantinople of 330 bishops against the Monothelites, who denied two wills and natures in Christ. George bishop of Constantinople forsooke his heresie. But Eutychius Bishop of Antioch did not leaue it: wherefore he was driven from his bishoppricke. In this counsell he discerned that was better of the East church was appeared.

There it was permitted vnto the ministers of Greece to haue wives, and to live in marriage, but not to the ministers of the West church.

The author of the booke intituled Basilus temporum, yelbeit a reasoner thereof, sayeth, that they had vowed chastitie of their owne accord vnder Gregory: but what shall they do when that haue not the gift of continencie? And moreover can they vowe for others that come after them? And further, in so they vowed by ecclesiasticall and authoritie of the counsell, as it appeared before.

It was there also decreed that none should receiue any infant to be baptised, except he knewe the wordes prayer and the benediction of the father, sonne and the holie ghost.

Also that they should make no doyn against marriage: and that the priestes who did separate themselves from their wives because of their orders, should be excluded from the communion. Aske Peter Wret in his Dialogue to them of D. be.

In that time was Theodoze Archbishop of Agenna, who was a great almes giver, and sought howe to keepe the cleergie in good manners: for which cause he was hated of them. Paul.

Leger bishop of Authun was also at that time: whom Chyon prince of the Pallais of France, in the time of Theodoricus, caused his eyes to be pulled out, his eares of his serte to be cut, his tongue and his lippes to be mangled; & after he caused his heade to be taken off. Paul and Chyon. Sig. This Chyon cast downe Lambert from the Bishoppick of Atrich. Aime bythop of Sens was banished by Chyon. Chyon. Sig.

In the yeare 694. after the natiuitie of our Lorde Iesus Christ and in the raigne of Justinian the second, the Saracens being yet Paganes, received the Christian Faith by the meane of Sergius Bishop of Rome, according to the saying of Sulp. Chyon.

The saide Sergius sent Ambred vnto the Frisians, for to conuert them to the faith.

Kabod their Duke woulde not thereto agree, alleaging that it was better to follow many then a fewe.

But afterwarde he being banquished in war by Pepin great maister of France, the Frisians received the faith, being taught by one Willibrord a bishop, or by Clement, as some say.

In the raigne of Constantine, the fift Emperour of that name, and about the yeare 742. was holden a councell in France by Boniface archbishop.

shop of Payence, Burtarius Cuntarius, & other
bishops, which had not bene fourscore yeares be-
fore: insomuch that it was saide that religion in
France was call vnder sets and wailes, so saith
Paul.

There it was ordeyned that they shoulde every
yeare haue a Synode in France, the church men
shoulde carrie no armour, they were forbiden
hunting, that they shoulde keepe no manner of
hounds or hawkes.

That every Priest and bishoppe shoulde keepe
himselfe within his parish, and there shoulde labour
to rote out olde heresies of Paganisme: and the er-
rors of sacrificing for the deade, the consecration,
sorceries, and other innovations that were used af-
ter the manner of the Pagans, about the churches,
vnder the names of Martyrs and confessours, vnder
Paul.

At Constantinople was assembled a council by
the assemblie of Emperours in the fourtieth yeare
of his Emperours, whereas there were three hundred
bishops, there was commaundement given that all
the images of sainctes shoulde be taken away and
burned.

Also the Emperour made his subiects to sweare
that they shoulde in no wise worshippe any image of
God nor of sainctes; but condemneth to death al-
those that shoulde call vpon the image of Marie for
helpe, and those that should pray in their houses a-
ny reliques of sainctes.

He commaunded the Emperours to destroye all the
images to followe the true doctrine of the Gospel.

Afterwards he sent to Pope the conclusions of
this council, commaunding him to call the images
out of Churches.

Paulin king of Bulgaria caused all the images
in

in his kingdome to be beaten downe after the example of Constantine whereupon he gat favour with the Emperour. **¶** And in the year 781. or thereabouts, after the natiuitie of our Lorde Iesus Christ, was Alcuin, otherwise called Albin, the disciple of worthy Beda, a monke, and afterwarde Abbot of s^t. Martine in Tours, maister to Charlemaigne, he composed three booke of the trinitie and many other booke.

At that time reigned Constantine the sixte of that name, the 76. Emperour of Constantinople, the son of Leo the fourth: who against the will of his mother Pierene, caused the images of s^t. temples to be beaten downe about the which not long before, she had assembled a councel at Nice, at s^t. request of Pope Adrian and of Therasius Archebishop of Constantinople, as **¶** s^t. **¶**

In this councel there were 325. bishops. **¶** And there it was decreed not onely that they should haue images: but also that they shoulde of right be kingeshipps: and that all the gainayers shoulde be excommunicated: But this decree was shortly abolished by Constantine, as is afore said. **¶** Chon. Cuseb.

¶ And a little while after that is to say, in the year 791. in achalen a Synode in Spaine, in a cite called Olyberis, or Canasta, whereas did assemble nineteene bishops & thirtie and five prelates or ministers: Felix Bishopp of Aquitaine was there president.

¶ There it was concluded, especially amongst other points, that that there shoulde not be in Churches any images or payntings.

¶ During the reigne of Charlemaigne king of Fraunce, who was Emperour, though that he had not gotten the imperiall crowne: in the year of our

our Lord Iesus Christ too, was Adalgisus the Abbot, who made some booke of the decrees of Charlemaigne, of his holines.

Amongst all other things, and above al things, hee would that the Bishoppes shoulde preache unto the people the true doctrine gathered out of the holy scriptures, and no other wise: alleging therefore the saying of Cosmas, That a minister who is without the summe of preaching, kindleth against himselfe the wrath of the blinde iudges.

He also ordeined that no person shoulde make profession of Monachisme, without licence of the king, for to shunne many deceyts.

He would that there shoulde be but a fewe feasts ordeined: he repressed the superstitie of ministers, ordeining that they shoulde be nourished with the reuenues of the Church with the poore.

Furthermoze in the time of Charlemaigne, and in the meane time whilest he passed his Winter at Francoft, vpon the Rheine a Conncell was holden of a great multitude of Bishops, in which the decree of the counsell of Nice, concerning worshipping of images, holden by Pierene (as is aforesaide) was pronounced false and condemned of all men, &c.

Charlemaigne caused to be published a booke in his name against images, the which agreed with the articles of the saide Conncell. Furthermoze he made answer to two booke, which were somtyme to haue bene written by Adrian the Pope to Eusebius the Patriarch, and to the Emperour of Constantinople. By this writing Charlemaigne tayed, and secretly condemned Adrian without naming of idolatrie.

There was also one counsell holden at Canallion vnder Charlemaigne: in which, amongst other superstitions that were there condemned, the going

of Pilgrimage for religious sake was sharply re-
pressed in the 45. Carter, alleging the saying of St.
Hierome. No man ought to be payled for that his
body seke Jerusalem, but for that he hath lured
well, &c.

It is saide of Charlemaigne, that he reponed
the Archbishoppe of Payence, named Bonifare, be-
cause he had a crosse all couered with golde, & beset
with precious stones: for occasion so offering, he
checked him and saide, that it was rather the furni-
ture of an Emperour then of a pastour.

II.4 Haymo Byshop of Albastat, scholler of Al-
cuinus, did write vpon all the booke aswell of the
olde as of the newe Testament, as is euident yet
at this present. He dyed in the raigne of the Empe-
rour Lewis the sonne of Charlemaigne in the yere
of Christ. 834.

In his time was also Rabanus, who was first
a Ponke of the order of St. Benit and Abbot of Ful-
den, after ward he was archbishop of Spayence, who
was also a discipule of Alcuinus, he also made com-
mentaries vpon all the booke of the Bible. He dy-
ed in the yere of our Lozde 855.

Strabus was his scholler, of whom it is founde
written, that he was the first that collected the or-
dinary glose of the writings of the fathers and doc-
tours, the which glose was afterwarde augmented
by many others who added sentences thereto.

II.5 Bertrand a Priest, a learned man & well
instructed in the true Godlynesse flourished in the
time of the Emperour Lotharie in the yere 848.
He wrote many good woorkes: of which it is saide
that they did not come all to our hands.

He wrote a very commendable woork to King
Charles the brother of Lotharie, that is, one booke
of predestination, and one other of the booke & blood

of our Lorde Iesus Christ: and thus hee hath

The cause why he composed that booke, wherein he writeth very learnedly of the supper of our Lorde, was by the aduise and commaundement of King Charles: in chaunce, that he might bring the people into one and the true opinion, who were then divided touching the said misterie.

So that one saye saide, that Christ was therein taken and eaten in misterie, and was figured vnder the Elements of breade and wine: some saide on the contrarie, that all that which was sene in the saide misterie was chaunged and conuerted, and as many doe say vnto this day, transubstantiated into the body and blond of Christ.

Some saide that it was figuratiuely or euidently, this was the proper bodie of Christ which he toke of the wombe of the virgin Mary, & with the which he is ascended into heauen: others saide that it was the spirituall bodie, that is, the misterie, representation, figure, vnderstanding and spirituall apprehension of the proper bodie and blonde of Christ, deliuered to the death for our sinnes, and risen againe for our iustification.

All which opinions are founde remayning till this present: for some holde still transubstantiation, others inpanation, others a metaphoie, but some what reall.

Others there were who acknowledged nothing els but mere breade and wyne: all which doubtles be in the said booke briesly dissolved vnder these two questions, to wit, whether Christ be there in misterie and figure, or according to the truth.

Whither this bodie of Christ be the proper body which he toke of the wombe of the virgin Mary, or not. The which two questions hee debately asketh on the one parte as on the other, affirming con-

ning the first, as well by naturall reasons, & traditions from common understanding, as by euident testimonies of the holy scriptures, and auncient doctors, that the bodie and bloud be therein taken vnder the baile and couerture of breade and wine, figuratively, and shadowed, not visibly and euidently, (the which he calleth according to the truth.) Also not clearely and openly, but secretly.

Concerning the other question, by one and the same proceſſe bee sheweth by infrigible and inuincible argumentes that in this misterie is the spirituall bodie: that there is a mysticall and spirituall understanding thereof, and not the verie same bodie that he tooke of the virgin Marie.

He saith verely that the bodie of Christ is there, inasmuch as the spirite of Christ is in the sacrament, that is to say, the power of the word of God: the which doth not only feede the soule, but also purgeth and cleanseth it.

For to see this matter more at large you may reade the booke that is at this day extant in French and published abroad.

116 In the yeare 964. Huldricke Bisshope of Auspurge in Allemaigne did greatly withstand the doctrines of Pope Nicholas, he wrote vnto him one Epistle, shewing among other thinges, that he did amisse, when he went about to compell the Clearks (whom he ought to haue exhorted that they shoulde keepe the chastitie of marriage) by force and byelces to abide in continencie.

Saying also, that this is deemed of all men violence, when any man is constrained to keepe any particuler deure contrary to the institution of the Gospel, and against the doctrine of the holy Ghost.

He shewed plainly that the Lord in the old Testament hath constituted and ordeined marriage

for priests, and that we do not reade that after ward
he forbad it.

That euery one folowing the saying of the Apo-
stle in the 7. Chapt. to the Cozinthians, ought to
haue his wife.

That hypocrites doe corrupt this sentence, and
falsely say, that it appertayneth onely to the lay peo-
ple, and yet notwithstanding they make no diffi-
culty of conscience; in any holy order whatsoever
they be placed, to abuse other mens wiues.

Also he sheweth that this sentence of the Apostle,
that is, that euery one should haue his wife, excep-
teth no person but him that maketh profession of co-
ntinencie, or him that hath determined to perseuer in
virginitie, according to the Lords will.

That the bove of man cannot breake the com-
mandement of God. That he who cannot contain,
ought to marry. 1. Coz. 7.

He also allegeth the Canons, that is, that the
Bishop or minister ought in no wise put away his
wife vnder a colour of Religion: and that if he for-
soke her, he should be excommunicated: and that if he
abode in that obstinacie, he should be utterly dismis-
sed and cast of from his calling.

That the bishop must be vnreprouable, and the
husbands of one wife, and haue that the Apostle
(to the end that none should conuerte this sentence
to one Church or congregation alone) addeed conse-
quently, He that knoweth not howe to gouerne his
household, howe shal he gouerne and guide the church
of God: he also sheweth the glasse of those in false-
hoode who sell expounds the Church to be the onely wife.

Also that those which alleige for their patrons
and defendour, S. Gregorie, be ignorant, not un-
derstanding that perillous herie made by S. Grego-
rie, which was afterwarde purged by a man of his
fruite

fruits of repentance: for it is said that on a certain day as the saide Gregorie sent to his poole for fish, he had taken by out of the saide poole, which he saw, above five thousande heades of yong children, wher at he being moued with true repentance, beganne to wepe: and confessing that the deere that he had made concerning the continencie of wyldesses had bene cause of such a murder, he then amended his fault (as it is said) by a worthy deede of repentance. And after that he had condemned his saide deere, he prayed the counsell of the Apostle, to wit, that it is better to marrie then to burne, adding moze on his part, that it is better to marrie, then to giue occasion of murder.

In the ende he confounded by many testimonies of y^e holy scripture the horzour of bowling continencie, and following the saying of S. Paul 1. Timo: 4. he declared, that it is the doctrine of Diuels to forbid marriage.

Wherby we must note, that the Lord in the midst of the furie and madnesse of the world rayseth by some faithful ministers for to withstand the horrible spyles of the aduersaries. He that would see at large the saide Epistle published nowe in French, read the firste of Crespin vppon the estate of the Church, out of the which I haue gathered some parte of these collections.

117 In the yeare 869. was Johannes Scotus (it was not John the Frier) a learned man, who was sent for out of France into England, by Aluredus King of Englande: who founded the Schoole of vniuersitie of Oxenfoorde, wher as the said Scotus was president: but after ward becoming a Monk, he was slain by the Monks of y^e Conuent as he was teachinge. He was like as Bertrand did, couching properly the body and blonde of Christe in the supper.

Supper now followed north. A large number of

In that time, o; the servants, the Roymonds being banished, received the Faith. And,

The king of Bulgaria also about this time re-
turned the faith, and willingly forsaking publike af-
faires he was made a Monk, and left the realm,
to his sonne, who reiected the faith: so that his fa-
ther came out of the monasterie, and went againste
him in battaile: and having gotten the victorie, he
caused his eyes to bee digged out, and kepte him in
prison, and gaue the kingdome to his younger sonne,
and after he returned to y^e Monastery againe. Span-
ie. and Sige.

tie of ceremonies, and

Commodore & last king of the East Angles, but slain by the Paganes of Denmark, in the yeare 871, and is canonised a martyr.

181 In the year 938, Katherinus Bishop of Cle-
rone, wrote against the heresie of Anthomorphites,
which was renewed againe in that time, saying
that God had a cosmoall face.

In the same time Sigismund Duke of Bohemia received the Christian faith; who, though the persuasion of the Emperour sent him, Sigmund, Duke of Austria, and brother of the Emperour, sent him to Prague, and baptized the king.

king of Hungaria. From whence he went to Prussia, whereas he was martyred.

119 In the raigne of Henrie the seconde of that name, Duke of Bauiere, who obtained the Empire by election in the yeare 1005. Wurchardus, firste a Pponke of Lob, disciple of Albert afore mentioned, was bishop of Wormes he compiled the old canons which afterward were abridged by Gratian, or rather corrupted, as it may easily be iudged in comparing the one with the other. Athenanus in his annotations vpon Tertullian.

In the raigne of Henrie the thirde of that name, and in the yeare 1039. Iphed Berengarius a Doctor, borne at Tours; Archebicon of Angres, who maintained the opinion of the foresaid Johannes Scotus, and Bertran concerning the Eucharistie.

And in the yeare of Christ, 1051. Pope Leo assembled a councell at Versell, whereas was first handled the opinion of Transubstantiation (albeit that this word had beene invented not long afore) and there was condemned the opinion of Johannes Scotus and Bertran.

Berengarius appeared not at the saide councell, but sent thither two clerkes; and as they went about to excuse Berengarius, and to shewe reasons therefore, they were beaten with staves, and put in prison. Like holwe Decolampadinoreasoneth thereby.

Ampelphus Archbishop of Lugdane, lived in the tyme of Honorius the seconde, 1127. as writeth Hugo, Platina, & Bellivius. He was a man learned, zealous and of great devotion, and a worthy preacher he came to Rome in his preaching he rebuked & dissolued and dissolved hisnes incontinencie, avarice, and immoderate pride of the clergie occupying

ring all to followe Christe and his Apostles in po-
nertie rather, and purenes of life. By reason where-
of this man was well accepted and highly liked of
the nobilitie of Rome, for a true discipule of Christe:
but of the Cardinals and the cleargie no lesse hated,
then fauoured of the other. In so much that prou-
ly in the night season, they toke him and destroyed
him. This his spartydome (sayth he) was reuea-
led to him befoze from God by an Angell, he baring
in the desert, when hee was sent south to preach,
wherebpon he saide to them publihly with these
wozdes: I knowe (sayth he) ye sake my life: and
knowe, ye will make me a way priuely. But whye
because I preach to you the trueth, and blaine your
pride, stoutnes, auarice, incontinencie, with your
vnmensurable greedines in getting and heaping by
riches. Wherefoze be you displeased with me. I
take here heauen and earth to witnesse, that I haue
preached to you, that I was commaunded of the Lord,
but you contemne me & your creatour: who by his
onely sonne hath redeemed you, and no maruell if ye
seeke my death, being a sinfull person preaching to
you the trueth: when as if so, Peter were here this
day, and rebuked your vices (which doe so multiply
aboue all measure) you woulde not spare him noy-
ther. And as he was expelling this with a loude
voyce, he saide mozeouer: for my part, I am not a-
fraide of death for the trueth sake: but this I say to
you, that God will looke vpon your iniquities, and
will be reuenged, you being full of all impurities, &
play the blinde guides to the people committed to
you, leading them the way to hell. A God he is of
reuengance. Thus the hatred of the cleargie be-
ing incensed against him for preaching the trueth,
conspired against him, and laying white waite for
him, toke him, and damned him. Sabellius and

Platina saith they hanged him. Diuerse and sundry articles be held, which are set downe in the two volumes of the generall Councils.

121 About the yeare of our Loyde 1100. Sigebert flourished, who (as it may well appeare) was a verie expert man, like as his Chronicle yeeldeth testimony.

In the yeare 1126. Hugo of the Baron nation, and surnamed of saint Victor the diuine of Paris, was in that time at Paris. Amongest his writings are founde many complaints against the disorders of the Clerkes in his time.

122 Bernard first Abbot of Clairvaux, a Burgonion boyne, flourished about the yeare 1140.

By the writings of S. Bernard we may knowe howe y in that time miserably corrupted, he wrote against y impietie of the Bops and Churchmen. In his sermon 67. he calleth them the ministers of Antichrist, in the sermon 57. to Pope Eugenius and in the sermon 3. vpon y Canticles he saith oftentimes howe y the prelates are become Pilates. He reprobued Eugenius, because he letting alone the word of God advanced mans traditions.

Hugo a Cardinall, in his possille vpon saint John allegeth, that S. Bernarde saith in a certain place thus, It seemeth to god. Iesus that all the vniuersitie of Christians professed haue conspired against thee, and that those be chieft of the conspiration which do obtaine the primacy in the church.

About the end of his days he declared sufficiently that he knewe perfectly the true doctrine of instruction through Iesus Christ, to whom alone he had for his refuge, taking aside all other holynes and righteousness.

His writing do yeild certaine testimony of him, he died being 63 yeares old.

123 John of Saresburie Bisshope of Chartres, was in the yeare 1157. Who sharpe with stode the wickednes of the Popes and of the Cleergie.

He wrote a booke intituled Obiurgatorium, Clerici.

In his booke intituled Policraticus, he saith thus: In the Romishe Church he set the Scribes and Pharisees, lading the shoulders of men with impossible burthens.

The highe prieste is heavy to all men, yea wholly impossible, and past the strength of man to beare: His legates doe so disperse themselves abroad, as if sathan were come out fro the presence of the Lord for to torment the Church.

Judgment against the people, none other thinge but a verie marchandise: They misse the wicked for golde and siluer, and delight in matters that are vngodly. They eate the sinnes of the people: they be therewith clothed & nourished in all exesse, where as the true worshippers do worshipp the Lord in spirite. He that sticketh not vnto their doctrine is eyther iudged an heretike or a schismaticke, &c.

There haue been oftentimes good doctours in the Church; but they durst not say nor write all that which was needefull.

In a booke intituled Speculum, it is saide that this good Bishop John amongst other complaints hath sometimes ben heard say vnto Pope Adrian the fourth (with whome he was very familiar) on this wise. That the Pope hath bene cruelly called a seruant of seruantes, because hee serued the Romaines; that were seruantes to auarice. The saide Pope Adrian sometimes woulde say vnto the saide Bishop John: That many Popes did succede rather Romulus in murders and particides, then Saint Peter in feeding the flockes.

124 In the yeare 1127. and in the raigne of Frederike Barberosse the Emperour, Arnoldo bishoppe of Birta stode in contention against the administration of ciuill matters & of the temporall sword, which the cleargie had vsurped. And therefore Arnolds Warns saith, that after Adrian was elected Pope, he would neuer goe into the Church of Lafran for to be consecrated, except the saide Arnold were first banished the citie, calling him heretike, and a solicitor of the people of Rome for to maintaine their libertie.

In the same time was Peter de Blois, who by his writings touched the wickednesse of Churchmen: in a certaine epistle that he wrote to an official of a Bishop, he exhorteth him to depart out of Babylon, detesting the tyrannie of Bishops, and of their officials, calling them bellike harpies, who doe nothing else but pill and teare in peeces the Church of Iesus Christ. He oftentimes named the cleargie Syria, Edom, the Calues of Bethel, Idols of Egypt, the satte of Samaria, Priestes of Baal, and iudges that forge wicked lawes, and by other like names he called them. He saide thus of Rome: all is subuerted at Rome though gifts, the Pontifikes haue all libertie for silver, and reuene for verely pensions all manner wickednes of the fleshe.

Their filthinesse beginneth to be long in the Tabernacles of Beth, and in the Treasures of Ascalon. Thus did the prince of Sodome, and his disciples after him be fet in the chaire of pestilence. He that would see more of him, let him reade his writings.

125 When in the time afore mentioned being covered with darkenesse and horrible wickednesse, as hisographers doe credibly report. And when as the Locustes and Thernines were nothings abysse in so great multitude, they to deuour, and

cate by that little greynette that remained in the
woyle: We see yet that the Lord hath raylen by some
good people so; to go about to stoppe such gulfes, in
the middell of which raynted all infections and sle
thifnesse in unrighteousnesse and ungodlinesse.

Whereupon we haue to consider, that the Lord
doth not suffer such Spotters, without reproouing them
so; their horrible misdoings, and that hee will not
wholly suffer the clearenes and puritie of his holy
woyle to be quenched, albeit that the woyle deserue
that it shoulde bee so, because of the wicked fruites
that the people doe bring forth. And also we may
marke howe that by meanes in time and place hee
bringeth againe, as the dawning of the day, his
true light, so; the which at this time Waldo of Li
ons was also raised by, whose hystorie in this place
it shall be good to consider.

The hystorie of Waldo.

126 In the yeare 1160. or thereabouts, and
in the raigne of the foresaide Emperour Friderike
Barberousse: Peter Waldo a citizen of Lyons, a
rich and learned man, was affonied and brought
into a trance, in leaning to mans frailtie, by mean
nes of a certaine man, who at that time was with
the saide Waldo and other the principall men of
the foresaide cite of Lyons, recreating themselves,
and talking together, who suddenly fell doونه dead
in the presence of them all. Which thing Waldo
seeing amongst the rest, wondered greatly and was
stricken to the bottom of the heart, so as he thought
with himselfe that Godd should sufficiently declare to
him by this example, & other like argumentes, that
he ought not so to grounde himselfe in earthly mat
ters, which be corruptible and fragile, but that hee
ought

ought (better then he had done afore) looke vp on high to the heauenly life, whereunto he selte himselfe called by God. And therefore he purposed with himselfe to regarde his life more narrowly, and to repent, and to meditate vpon true pietie. And then he began to doe many almes deedes, and to open his house to all men, and to speake of repentance and true godlines to every one that came to him about any businesse, what soeuer it was.

This liberalitie drew many poore and needy, so as they beganne to come by flocks vnto him: and he dayly expounded vnto them somewhat out of the holy scriptures into the vulgar tongue: for he was a learned man (as the historie of that time, and the Catalogue of the witnesses of the truth doeth testifie).

The Bishop of that place and the prelates that doe carrie the keyes (as they say) and will not enter in themselves, nor yet suffer others to enter, beganne to murmure thereat, that a lay or secular mā (as they tearme them) shoulde handle and declare the holy scriptures in the vulgar tongue, and that he shoulde make assemblies in his house, warned him vnder payne of excommunication to cease: but for all that the zeale of Waldo had for the advancement of the glorie of God, and the desire which the simple ones had for to learne, was no whit diminished: but on the contrary side the resistance and tyrannie of prelates gaue occasion to discover the errors and superstitions of the Romaine see, which were hidden in darkenesse.

The like thing happened in our time, that is, when as the Pope and the Bishops woulde not easily endure that Martin Luther shoulde reprove their indulgences: they themselves were cause that their errors were more narrowly sought out, and their

their abominable blasphemies disclosed.

It is easie then to consider that this traunce was named, which Waldo had; was sent from God: and the fruite and end also shewed the same: for the traunce that moued him so litle for remedy and consolation at his owne fantasie without the woyle of God, was of the Deuill, and proceeded from his illusions.

And so to goe on further in speaking of Waldo; of whom the Waldenses take their name.

He in the same time made a collection in his bulgare tongue of the places of the ancient fathers; for to defende his adherents; not only by authoritie of the holy scriptures; but also by testimonie of the doctors, against the aduersaries.

It is verie likely by the historians, yea by the writings of the aduersaries, that this assemblie endured a certeine time (as about the space of foure or five yeares) that Waldo taught in Egypte of Lyons before that he was put to exile and banishment: for inasmuch as he was mightie and had friends, he was not so sone entrapped with dangers, as after ward they were: and thus the name of the poore in Lyons began to bee a byname: they were called Waldenses; Lyonistes; Galabati, that is to say: such as obserue no sabbathes nor feastes, & many other such names were deuised against them, for to make them seeme detestable.

The doctrine of the Waldenses was

After that Waldo and his adherents were driven out of Lyons: some of them went into the Lombardie, whereas they multiplied so that their doctrine began to be spreade through Italy: and came to Sicillia; the parents of Frederick the seconde

conde, set forth against them whilest he reigned, do sufficiently declare.

By the receipt of those that haue written against them, and of Keinerius, who liued & wrote shortly after that time, it may bee gathered that their doctrine was this:

That we must giue credit to the holy scriptures onely concerning matters of saluation, without staying vpon men. That they do containe al whatsoeuer is necessarie for saluation; & that none other thing ought to be receiued but that alone which god hath commaunded.

That there is but one onely mediator: & therefore they not ought to call vpon saints.

That there is no purgatorie: but that all men that are iustified thorough Christ, goe vnto eternall life. That there is no thirds nor fourth place.

They receiue and allowe two sacraments onely, Baptisme and the Lords supper.

They say that all masses, and especially those inuented for trespasses, bee damnable, and that they ought to be abolished.

That all humane traditions must bee reiected, and not be accounted any thing necessarie to saluation. That singings and rehearsing of offices, & fastings tyed vnto a certain day, superfluitie of feasts, difference of meates, so many degrees and orders of priestes, Ponckes and Ponnes: so many blessings, and consecrating of creatures, bowes, pilgrimages and all the confusion and great heape of ceremonies inuented heretofore, ought to be abolished.

They denie the popinarie of the Pope, and especially the power that they vsurpe ouer euill prelates. And they allowe none other degree save of bishops ministers and Deacons.

That the seat of Rome is the barie Babylon, and that

true Church of God. 105

that the Pope is at this present the fountaine of all
guils.

What the marriage of ministers is good and ne-
cessarie in the Church.

What those that beare the word of God, and un-
derstande it aright, be the true Church: unto whom
Jesus Christ hath given the keyes for to let in the
sheepe, and to shutt away the wolves.

Lo here is briefly the doctrine of the Walden-
ses, the which the enemies of the puritie of the holy
scriptures, have impugned against, & for the which
(by their owne testimonie) they have bene perse-
cuted.

Mathias Illiricus in the Catalogue that he col-
lected of the witnesses of the trueth, speaketh of the
consultations of certaine admirats of Anignon. Also
of the thre Archbishops of Narbonne, of Arles, and
of Aix, and likewise of the Bishop of Albans, about
the rooting out of the Waldenses: written thre
yeares past: by which it appeareth, that at that time
and before were a great number of the faithfull dis-
persed here and there throughout all France.

It may also be gathered by the consultations of
the thre Archbishops: that as the number
was great, the persecution also was very cruel: for
in the end of them it is founde thus written. Who
is so young in France, that hee knoweth not the
condemnation of the heretikes called Waldenses,
executed of long time so justly: A thing so famous,
and so manifest, which at so great costes and char-
ges of the Catholikes was sealed with so many
condemnations, and the deatnes of those wicked in-
fideles, can it bee called in doubt?

It appeareth then what bondage was used at
that time to the faithfull, what crueltie the sup-
posts of antichrist exercised then against the good
which

which were willing to mainteine the puritie of the holy & true service of God; like as by his holy woꝝd he teacheth vs that he woulde be adored, serued and honoured.

I will also recite some thing of that which is written of Albigeois or Albois, a people that had receiued a beginning of the light of the trueth, and stode in contention against the Idolatrie of transubstantiation: which thing first caused them to retype from the Romish Church.

They inhabited the countreis about Tholouse & Albi. S. Dominick, author of that new secte, that call themselves preachers, came out of Spaine and persecuted them greatly both in woꝝde and dede.

Pope Innocent the thirde sent also in that time vnto them a legate, Nicholas bishop of Thuluse, he, who coming thither with foure horses & two mules, returned in short space with fiftie and with great pillage: which hee brought thence, hauing exercised great crueltie and tyrannie against these poore people, whom also hee charged with horrible crimes, thereby to make them odious to all the woꝝld.

The said Pope caused to be published a crosse against them, and gaue full indulgence and remission of sinnes vnto those that woulde make warre against them. Simon Carle of Mountfoꝝde went against them, and destroyed a great multitude of them neare Tholous, a hundred and fortie were burned in the diocese of Narbonne, and 4 hundred in the diocese of Tholous, at sundrie times.

In this distemperature of the Albigeois Peter king of Arracon, who had fauoured them, was slaine in combat, Simon de Mountfoꝝde pursued his victorie: Robt. Paslew Paris the English historiographer who was in that time.

127 In the yeare 1240 was Peter de Vinea, Chancelour to the Emperour Fredericke the seconde of that name, who wrote at that time many letters in the name of the Emperour, of which some he in print till this present, wherein hee complayneth that all the worlde cannot content the insatiable covetousnesse of the Pope: That the beaflynes of the Clergie is so filthy, that it is a shame to be named.

He openly mainteyned that the Pope hath neither by nature nor humane right any power of the sword.

Guillame le Orfeure also in his time shewed that the Pope was Antichrist: Rome, Babylon, & the prelates members of Antichrist. Cesarius in the 10. Distinct. of his dialogues.

Then the fruite of the doctrine that the Waldenses at that time spread abroad appeared in manie who did set themselves against the fraudes and abominations in the see of Rome.

Robert Grosset sometime bishop of Lincoln, a 1253 man famously learned (as that time served) in three tongues, both Latin, Greek and Hebrew, also in all other liberall sciences, whose works to this day are extant, this Godly and reverent Bishop after divers conflicts and agonies sustayned against the bishoppe of Rome: after the Example of Guliel. de saint Amour of Pico. Callus and other aforesaid mentioned: at length after great labours and travells of life, finished his course, and departed at Buckdoun, in the month of October 1253. Bath. Parientens. Of this Robert Grosset writeth Gestrensis in the seventh booke of his historie: that partly for that it grieved him to see the insufferable exactions of the Pope in the Realme of Englande, partly because he refused to acknowledge a certaine young Sepheru of

the Pope to be canon of his Church. Hee therefore
writting to the Pope, and signifying that he conde
not admit any such persons into his Church, which
neither knowe themselves nor the tongue of the
people, nor the charges committed unto them, was
called up to Rome, & there excommunicated, who
then appealing from the Pope, shortly after depar-
ted in the yeare aboue written. It chaunced within
two yeares after his decease, that Pope Innocent
being a sleape, a certain Bishop apparelled Bishop-
like appeared vnto him, and striking him with his
Staffe on the left side, said Surge miser, veni in iudici-
um, that is, rise wretch and come to thy iudgement.
The next day after, the Pope was founde amazed
and greatly troubled.

128 In the yere 1260. flourished Guil. de saint
Amour, a doctour of Paris, a Chanon of Bainsais
In his sermons (as he himselfe doth witness) hee
especially reprehended the Hypocrisie of Prelates,
saying that this vice was most dangerous of all
others, wherewithall the Church was wholly infe-
ted.

He stood against the orders of monkes, and espe-
cially the begging sort, accusing and blaming them,
for because they troubled the Churches: he alleaged
testimonies out the scriptures, which made menti-
on of Antichrist and of his adherents, and applying
it vnto the time present, he proued by thirtie & nine
tokens, that the begging Fryers were false Apo-
stles.

Hee appointed this place of the holy Gospell,
If thou wilt be perfect go and sell all that thou hast
&c. Matt. 19. Chap. vers. 11. Whereupon the begging
fryers doe sounde their order, and hee came to note
that this place is not vnderstood of actuall pouerty
(as the sophisters doe argue) but in habituall; that

is to say, that Iesus Christ remaineth of vs, not that we should cast away and rid off that we haue: but that we shoulde be ready whensoever the confession of the name of God and the glorie of Iesus Christ shall require to abandon not onely þe which we possesse, but our owne soules: and not onely as it is declared in S. Luke Chap. 14. vers. 26.) to forsake father and mother, yea & to hate both them and our owne liues in respect thereof.

To conclude Iesus Christ wolde that we should forsake all, when the confession of the truth do require.

Matthew Paris an english historiographer writeth, that in the same time there was greates contention in the vniuersitie of Paris, against the monkes; who by multitudes would oppugne and beate downe all that they listed, hauing forged a new booke full of errors and blasphemies, the which they had renued and intituled Euangelium Aeternum, that is to say, the euerlasting Gospell, which booke they would haue published abroad.

Then for to appeale this tumult, there were fire appoynted out of the schole, who were at that time the most famous in al the vniuersity, amongst whom, was Guil. de sanct Amour, for to sende vnto Rome to the Pope, and to shewe the insolentie and blasphemy of the monkes.

The monkes sent also on their partes: and after great contention, their errors touching their eternall Gospell was condemned. But the Pope with certaine Cardinals and Monkes did not repress the tyranny of these begging monkes, wishing that it was greatly needefull that such souldiars shoulde become most nightie all abroad.

These bee the very wordes of Matthew Paris who was in the same time.

1101 A testimonie of the

There is also a booke founde to haue bene written in the same time, intituled de periculis mundi, that is to say of the daungers of the world, which the papists attributed to Guillaime de saint Amour, making him onely of this opinion: but it appeareth to haue bene written by many, and containeth the complaints against this new vermin of monks, with an aduertisement to the Church, that great evils will come thereby.

The saide saint Amour was condemned for an heretike, whereupon rose great adoe betwene the scholars of Paris: but for fulfilling of the Popes commaundement, W. William was banished out of Fraunce.

Some holde opinion that certaine of his bookes are vntill this present day in the lybrarie of Sorbona, and many other Doctours haue written the like.

To conclude we see that albeit the trueth is daily reiected and banished, yet notwithstanding it groweth by every day more and more in time and place: for what though it be reiected and banished, neuerthelesse for al the great bulwarks that can be deuised against it, they can in no wise hinder, but that the trueth will shine, yea in the midst of the most profounde and thicke darkenesse, in the tempests and outrages of our time. Wherebypon we must acknowledge, that it is no humaine worke (so that it seemeth feble) but that it is of God, who in his time will bestowe on vs so singular a grace & benefite.

129 Laurence an Englishe man, a doctour of Paris, in the yeare 1275. maintained the opinion of M. Guillaime de saint Amour and wrote against the monks one booke containing an admonition to beware of false prophetes, and one other booke by which

which he defendeth the forsaide saint Amour,

The booke that these Ponkes had set forth as
foze of the eternall and spirituall Gospell, was bur-
ned openly: and so; to coner their dishonour and im-
pudencie, they made the people beleue that a cer-
taine monke, who was deade long afore, had com-
posed the same.

And Petrus Iohannes was about the yeare of our
Lorde 1290. which taught and maintained manie
things against the Pope: prouing that he was An-
tichrist, and that the sinagogue of Rome was great
Babylon. He wrote vppon Gatheto, vppon the E-
pistles, and vppon the Apocalyps. Mention of this Pe-
trus Iohannes is made in the 18. Chapter of this booke.
Inquisition 11. And because the Pope coulde not
burne him aliae afore his death he caused his bones
to be taken vp and burned.

Robertus Cillias, who being borne of a right
noble parentage, for deuotion sake, was made a Do-
minicke frier, about the same yeare of our Lorde
1290. This man, as appeareth by his visions and
prophecie of Hildegardis, his writings all tend against
the spirituallie of Rome. Where in the 11. chapter,
he calleth plainly the Pope an Idole, which hauing
eyes seeth not, neither lusteth to see the abhomi-
nations of his people, nor the extreme enuinitie of
their voluptuositie. But onely to see to heaping
vp of his treasure: and hauing a mouth, speaketh
not, but saith: I haue set god men ouer them (whom
he is sufficient for me) to see their god either by
my selfe, or by some other. And it followeth in the
same Chapter, woe be to that Idole, who be to the
mightie and proude, who shall be equall in earth to
that Idole. He hath exalted vp his name in earth,
saying: who shall bring me vnder? Is not my house
compared with mightie potentates of the land? I
am

am bigger then Emperours, kings, or princes: knights on their horse backe do seruice unto me. That which my fathers had not before me, that haue I done to me, &c. This godly man did soze warne (as in a certaine chronicle is declared) how God would punish the simonie and auarice of the cleargie with such plague, that riuers shoulde runne with blood &c. It is said that there is remaining a grefe volume of his visions, which are not yet abzoade: for those which are extant, are but a briefe extract out of his visions and revelations.

Wantes an Italian writer, a florentin, lived in the time of Leonicus the Emperour in the yeare 1309, and tooke parte with Basilus Batinus against thre sortes of men, which he said were enemies to the trueness: That is the Pope: Secondly, the order of religious men, which count themselves the children of the Church, when they are children of the diuell their father: Thirdly, the doctors of decrees and decretals. Certaine of his writings, be extant abzoade, wherein bee proueth the Pope not to be aboue the Emperour, nor to haue any right or iurisdiction in the empire. He refused the donation of Constantine to be a fained thing, as which neither did stande with any lawe or righte. For which he he was taken of many for an heretike. He complained mozeouer very much, the preaching of Gods woorde to be omitted: and in steede thereof, the vaine fables of monkes and friers to be preached and beloued of the people: and so the flocke of Christ to be fed not with the fode of the Gospell, but with winde. The pope, saith he, of a pastor is made a wolfe, to wast the Church of Christ, and to procure with his cleargie not the woorde of God to be preached, but his owne decrees. In his canticle of purgatorie, he declareth the Pope to be the whore

of Babylon. And to their ministers; to some he ap-
plyeth this saying; to some to some. As to the Patri-
arches, whom he noteth to be the followers of the said
whore: Babilonitall, Ex libris Daniis Italice.

In the year of our Ladye Iesus Christ 1506
was Peter Cambrinus, an Italian, a noble man,
and well instructed in the wordes of God: who wrote
an Epistle to the Englishmen; wherein because of
the aduertisement and instruction contained therein
I thought best I write it here before, by articles, as
it were for to give understanding the better unto
the simple sort of that that is contained therein.

First he sheweth that the Romaine princes, to
wit, the Pope and Cardinals; be enemies to the
Church; calling them Scribes and Pharisees that
sit in Moysees chaire: destroying the Church, lading
it with sorow: making their phylacteries large, & de-
siring to enrich themselves with the spari-bones
thereof: laying thereon imposable charges: bring-
ing it into all manner servitude, which hath bene
alwayes free.

That the Pope do often call to remembrance
this sentence of the Prophet: (against Iherusalem)
as he applyed himselfe to robbery. I say 3. Take
thou a great volume, and write therein after the sin-
tion of men, make hast to spoyle, dispatch and be-
numble in slaying and pilling.

That it doth nothing lesse belong to the Pope,
then the saying of the Apostle to I. Iherusalem. chap.
5. that is, that the high priests being taken of men,
is constituted by men, for the thinges that belonge
unto God: That such a high priest was not ordey-
ned for to apply himselfe to spoyle & rapine, for to
lay tributes and yearly rentes upon men, nor yet
for to kill men.

That it is not profitable to use the ministerie of

the Church in the synister part (as the Pope and his doe) but in the right part, by which ministerie the diuel is banquished, and a greates many soules led vnto Iesus Christ.

That none can serue both God and Spynnion together, and to please his will, cleane to the revelations of the fleshe and the bloud, and offer to Christ giftes and presentes such as are due vnto him. And without doubt that pastour that watcheth not for the edifying of the flocke, but on the contrary prepare a way for the roaring Lyon, who seeketh to deuour every one.

That the Pope taketh away from the flockes the good pastours, and that in the roume of them he setteth his nephewes and kinsfolkes, and other ignorant persons, that are deafe and dumbe, who vnderstande not the bleasing of the sheepe, and that doe not regarde the hyting wolves, that they deale like hirelinges, reaping other mens barnes: whose handes are fit toASSE the poore, their backs do they turne away from burthens.

Also that it doth appeare evidently that the office of Elders, which they call priesstes, is left, and that the seruice due vnto God is withholden, and that the custome of giuing almes is abolished, by which the holy deuotion of kinges, princes, and other Christians is brought to naught.

Also that the Pope standeth in contention against Iesus Christ: for in steade that hee commaunded to pay tribute vnto kinges for himselfe and for Peter: he contrarie to his will whose vicar he sayth he is, hath neglected kingdomes and the iudgements of the worlde, labourerth to bring vnder his subiection kinges and princes, vnder title of hye style.

That he taketh away from the Church all what soeuer

true Church of God. 115

forer him lasteth: and notwithstanding he is not content to take y^e tenth part of the lands therof, but he will haue the first frutes of the benefites at y^e ministers handes: to the intent that aswell for himselfe as for those that be of his bloude, he may constitute a new patrimonie of the good willes of fofidors.

Also that he enioyeth his lakyes, whome he sendeth into Englande that they shall bring not onely the lininges and rayment of the Church, but also that they shall teare their skynnes and seke like dogges.

Also that the Pope may bee iustly compared to Nabuchodonosor, who destroyed the temple, and robbed it of the vessels of gold. For loke as he then dealt, enen so doth he also. He asofore named spoiled the ministers of the house of GOD, and depriued them of that which was necessarie for the seruice: this doth enen as much.

That there is no sorrowe like vnto that that is in the Church. For already because of the great dolor thereof, and for the teares that it hath spread, the face is become moze blacke then coales, so as in some places it is no moze knowne.

That the Pope who saith, that he is the father of the Church hath brought it into dreadfull darkenes, and that he hath made it drunken with woyned and gall.

After this the saide Cassiodorus made an outcrye vnto God, and saide, O Lorde loke vpon the affliction of thy people, and heare their mourning, and come downe: for the heart of this man is moze hardened then was the hart of Pharao, who would not suffer the people to depart in libertie, but onely by the power.

Also that the saide Pope doth afflict, not onely

on earth : but also after death : for that after death he denoueth the gods of all Christians generally, vnder colour that they be deceased without making testament.

Also, that the conspiracie of this man shall be cause of a newe enemye against Englands, and that because by his meanes the treasures doe decrease.

That it is expedient for the health of the church, least it shoulde fall into a further miserie, that the king and nobilitie of the realme, who haue bestowed herie liberally vpon the Church, would be diligent to maintaine the Church, and to withstand, the conirations & conspiracies of hye pride and arrogancie of this man, who hath no regard vnto God: but for the thinges aforesaide, and for to enrich himselfe and his hinesfolke, and for his neast, labouring to set it vp as high as the Eagle, by such and other like cosening triches he heapeth vp by a newe domination all the money of England.

Also, that the simplicitie of the world dissembling in this place is no cause of the ruine of the Church and of the Realme, and that there is no great remedie added.

That God taketh away the baile from the heart of this man, and giveth him an humble and contrit heart, and maketh him to knowe his true pathes, by which this man retzyeth out of darkness, and endenoureth to leaue off his wicked labours. And that the vine which the right hand of GOD hath planted shal be filled with good brānches.

That he ought to take heed vnto the woordes of God and to the Prophecie of Ieremie chap. 22. for to withstande such interpytes, who saith thus, Thou O pastor which hast dispersed my people, and hast cast them out of their habitations, beholde I will visit vpon thee, the malice of thy interpytes, and there shall

shall not be a man of thy seed which shall sit upon
the seat of David, nor shall have any empire yelow
in Judaea that they will shall be a priest, and continue
as Pontius and Pilate.

Also, that if it happen he be not healed by these
words, nor leave off from his enterprises, nor make
restitution of that which he hath taken, that they
sing for him, that is to wit, wickedly heretick, the sum
beth and eight Psalmes. As for he that will sing
daily prayles openly through Iesus Christ, to him
unto whom all things do obey.

For so the church thereof made narrowly
made for words, like the same Epistle, the which
hath bene written out, translated out of an old
booke founde in Englande in the Church of St. Al-
ban. So that would he it perfectly, let him reade
the lives of the Bishops and Popes of Rome, ta-
ken out of the great Catalogue of the writings of
England set forth by John Bale.

133 In the years 1314, there was a man named
Dulcin of Savaine, who blas-
phemed the vices of Churchmen, and was executed
with his wife. Those that he called Dulcians took
their name of this Dulcin. Paul. They said that
the authority which Iesus Christ hath given to the
Church was opposed because of the wickedness of
the Prelates; and that the Church of Rome was re-
proued, because it was a hecumenicall schisme.

Also that they were the Church, and followed
the rule of the Apostles.

That all the prelates since Pope Sylvester have
bene prevaricators, because they leaved not in
true humilitie, and that therefore they ought to have
no tithes payed them.

Some of the adherents of Dulcin were taken, as
about 14 persons dwelling in the mountains of
Piemont.

Arnoldus was a great doctor of the law, and a great
 lawyer, in the same time, to wit, 1315, and in the
 reign of the Emperor Henry the seventh of that
 name, was a good and faithfull man Arnoldus de
 villa nova, an expert physician and an excellent pa-
 thematician. Some say that hee was of Chalons,
 others of Parbonna. He was at that time iudged
 an heretike, because he saide that Iachan had caused
 all Christian people to erre out of the right way.

What faith of Christians then was none other
 but such a faith as devils had.

That those which hee in the cloysters be out of
 charitie, and doe condemne themselves in falsifying
 the doctrine of Iesus Christ, and leading Christians
 unto hell.

That the divines have maliciously and wicked-
 ly mingled the songes of Philosophers with the ho-
 ly scriptures.

That in the sacrifice of the altar the Priest offer-
 eth nothing unto God, and that masses do neither
 profite the living nor the deade.

He proved by Daniel and by Sybilla Crithzen,
 that Antichrist in full tyrannie did persecute the
 faithfull.

Furthermore in his booke which hee made
 of medicine, hee wrote against the Jacopins, that
 it was lawfull to ease thee: A cutting sword
 against the Thomistes: an admonition of Iesus
 Christ unto the Christians: Of the craftynesse of
 false Prophets: Of miserie of the Cymbals of the
 Church: Of the consummation of the world, & other
 booke.

He was iudged an heretike by the Jacopins of
 Narracon. Lastly being sent unto the Pope by
 Fredericke king of Sicillie, he dyed in the way, and
 was buried at Cues, being a true champion of our

Look upon the Miracles of Michael Bishop of London, contolled
 so in the year 1323: For thereabouts, Pope John
 the 21. wrote unto the cardinals, that there was but
 one onely Church, over which he was the head and
 vicar of Iesus Christ. He wrote the Cardines an-
 swered in these wordes thus: We doe verily beleue
 that the power is very great over the subiectes: but
 cannot abide the extreme pride nor falsitie thine as
 narke, We beuill be with thee for, M D D is with
 us, and al, which shalbe our chiefest North minster

By which benefit of words they declared what
 was al the manner of the Popes lining & his estate,
 like thou Remondelle lib. 7. id est ad primarum

Marsilius Pacianus compiled and exhibited unto
 the Emperour Lubowike, a worthy worke intituled
 Defensor Pacis: written in the Emperours
 behalfe against the Pope. Witherin both Godly and
 learnedly disputing against the Pope he wroueth al
 bishops and Priests to be equal: and that the Pope
 hath no superiouritie above other Bishoppes, much
 lesse above the Emperour: That the worde of God
 ought to be onely the chiefe iudge in deciding and
 determining causes ecclesiastikall. That not onely
 spiritual persons but lay men also being Godly &
 learned, ought to be admitted into generall coun-
 cels. That the Clergie and the Pope ought to be
 subiect unto magistrates. That the Church is the
 diuinitie of the faithfull, and that the foundation
 and heade of the Church is Christ, and that he ne-
 uer appointed any vicar or Pope over his vniuersal
 Church: That Bishops ought to be chosen euery
 one by their owne Church and Clergie: that the
 marriage of priests may lawfully bee permitted:
 That S. Peter was neuer at Rome: That the
 Clergie and Synagoge of the Pope is a denie of
 the true: That the doctrine of the Pope is not to be

followed, because it leadeth to eternall destruction. And the strange manners of the Christians doe spring and arise out of the wickedness of the church: men, &c. he himselfe is prisoner in an other world of his wickedness by grace: And eternally merited, saying that they are no efficient causes of our salvation, but yet he sayes yea, that is to say, that we have no cause of our justification, but yet our justification good not without them, for which his doctrine most sounde and Catholike, he was condemned by the Pope Clement, 1324. by the Popeade, was retaining him. Chap. LXXXI. Doctrine. Concerning the which man and his doctrine: I thought good thus much to commit to writing, so I intent men may see, & they which charge this doctrine nowe taught in the Church with the note of novelty or newness, how ignorant and unskillfull they bee in the bible, and other of things forepast.

¶ Jacobus Mithensis, who wrote of the coming of Antichrist. In the same he maketh mention of a certaine learned man, whose name was Spilargius (lathe) which was a famous and worthy preacher in Perga. He lived about the yeare 1366. long before Hus, & before Wickliffe also. In the same his writing he declareth, howe the same good man Spilargius was constrained by the spirit of God to goe to Rome, and there publicly to preach, & that after he had before the Inquisitor he affirmed the same. That the same mightie and great Antichrist, the which the scriptures make mention of, was already come.

¶ He affirmed also that the Church by their negligence shoulde become desolate: and that iniquitie shoulde abound, that is by reason of Spilargius. And of iniquitie. It is to be said that there were in the Church

Church of Christ foles, which shoulde destroy Jerusalem, and make the Temple desolate, but were cloaked by hypocrisse: further that there bee many which denie Christ, so that they keepe silence: neither doe they heare Christ, whome all the worlde shoulde knowe, and shoulde confesse his veritie before men, which also wittingly doe detaine the veritie and Justice of God. Hee taught openly, that in the Pope, Cardinals, Bishops, Prelates, Priests, and other religious men was no trueth, but that onely he, and such as held with him, taught the true way of saluation.

Mathias Parisiensis a Bohemian boyme, who about the yeare of our Lorde 1370. wrote a large booke of Antichrist, and prooveth him already come, and noteth the Pope to be the same. In this booke he doth greatly enuie againste the wickednesse of the cleargie, and against the neglecting of their duty in governing the Church. The Locusts mentioned in the Apocalyps, hee saith be the hypocrites reigning in the Church. The workes of Antichrist he saith be these, the fables and inventions of men reigning in the Church, the Images and sayned reliques that are worshipped euery where.

Item, that men doe worship euery one his proper saint and saintour beside Christ, so that euery man and cite almost hath his diuers and peculiar Christ. He taught and affirmed moreover, that godlynesse and true worship of God are not bounde to place, persons or times, to bee hearde moze in this place, then in an other, at this time moze then at an other, &c. Hee was greatly and much offended with monks and friers, so neglecting or rather burying the worde of Christ, and in stead thereof, so celebrating and setting vp their owne rules and Canons, affirming it to be much hurtfull to true Godlinesse

for that Priests, Monkes, and Nunnes do account themselves onely spirituall, and all other to be lay and secular, attributing onely to themselves the opinion of holynesse, and contemning all other men, with all their politicke administration and office, as prophane in comparison of their owne. He further writeth that Antichrist hath seduced all vniuersities and Colleges of learned men, so that they teach no sincere doctrine, neither giue any light to the Christians with their teaching. Finally he forewarneeth that it will come to passe, that God yet once againe will raise vp godly teachers, who being feruent in the spirite and zeale of Elias, shall disclose and refute the errorrs of Antichrist, alleading the sayings and writings of the vniuersitie of Paris, also the writings of Guliel. de sanct. Amour.

Henricus de Hasia, an excellent learned and famous man. He wrote an Epistle vnto Iacobus Carthusiensis Bishop of Poymacia, inserted in his booke de erroribus Christianorum. In the same Epistle, the authour doth greatly accuse the spirituall men of euery order, yea the most holiest of all other, the Pope himselfe, of many and great vices. Hee saide that the Ecclesiasticall gouernours in the primitive Church were compared to the Sunne shining in the day time, and the politick gouernours, to the Moone shining in the night. But the spirituall men he said, that nowe are, doe neither shine in the day time, nor yet in the night time, but rather with their darkenesse doe obscure both day & night, that is: with their filthy liuing, ignorance, & impietie. Hee citeth also out of the prophesie of Hildegardis these words: Wherefore both the deuill in himselfe speake of you Priests: daintie banquets and feasts, wherein is all voluptuousnes, doe I finde amongst these men: In so much that mine eyes, mine eares,
my

my belly, my baynes, bee euen filled with the froth
of them, and my byestes stande astrout with the ri-
ches of them, &c. Lastly saith he, they euery day moze
and moze, as lucifer doe seeke to clymbe higher and
higher, till that euery day with him moze and
moze they fall deeper and deeper. Hee liued Anno.

1371.

Pilas was Archbishop of Thessolonica, and li-
ued 1380. He wrote a long worke against the La-
tins, that is against such as toke part & helde with
the Church of Rome. His booke first being writtten
in Greeke, was after translated into Latin and late-
ly nowe into English, in this our time. In the first
Chap. of his booke, he layeth all the blame and fault
of the discention and schisme betwene the East and
the West Church vppon the Pope. Hee affirmed
that the Pope onely woulde commaunde what him
lusted, were it neyer so contrarie to all the olde
and auncient Cannons. That hee would heare and
followe no mans aduise: that hee would not permit
any free Councils to be assembled &c. In the second
Chapt. of his booke hee purposedly maketh a verie
learned disputation: so; first he declareth that he had
no whit at all by Gods commaundement, but onely
by humaine Lawe any dignitie, moze then o-
thers Bishops: which dignitie, the Councils, the
fathers, and Emperours haue graunted vnto him;
neither did they graunt the same so; any other con-
sideration moze, or greater ordinaunce, then so;
that the same citie then had the Empery of all the
whole worlde: and not at al so; that that Peter was
there, or not there. &c.

133 In the yeare 1383. John Wicliffe liued in
England, who hauing of long time made professions
of diuinitie at Orenso; be a citie and vniuersitie in
Englande, and hee seeing that true diuinitie was

124 . A Testimonie of the

bitterly corrupted with much filthinesse of questions and inventions set forth by the Pope, he coulde not but lament in his heart, and determined to remedy such a disorder. And he sawe well that hee coulde not without great trouble remoue alway abuses, and that those that had so long time growen in the hearts of men coulde not easilie be rooted out on a sodaine. And therefore he thought good to deale therewith by little and little.

First he made this assaye against the aduersaries of the trueth, that is, he disputed against them of small matters, that by that meane he might open an entrie to great things: and amongst other hee had to deale with a certain monke named John Kenningham.

Of these small beginnings they came to higher matters. Hee at the last disputed concerning the sacrament of the supper. Wherein this good man had great resistance, affirming openlie in scholes, that his principall intent was to take away idolatrie that raigned in the Church concerning this matter.

But marke: what mischiefe happened: a man coulde not so soone touch this wounde, without causing great sorowe to the worlde. The monkes and especially the begging sort were in a furie: the Bishops would haue knowledge of this matter.

This man alone abode the brunt against a great number of enemies, hauing nothing els for his defence but the steadfastnesse of the holy scriptures.

He alleaged the authoritie of the auncient Doctors of the Church, in those poyntes wherein they agreed with the holy scriptures, declaring that there is no trueth but that which is contayned in them.

As for the decretall he bitterly reieted them.

He

He steadfastly maintained that in the sacrament of the supper the accidents be not without the subject: that is to say, that the whitenesse and roundnesse of the bread be not without the bread: so wit, that contrary to transubstantion (which the priests haue forged) the bread abideth bread, and the wine continueth in the proper substance.

Wherofuer the conclusions proposed by him at the towne of Lambeth be these: If that any Princes or Lordes, or any others haue made any donations vnto the ministers of the Church, there is therein a leetrate condition: to wit, that God should be honoured, and that the faithfull should be edified.

And if this condition cease, then they may take away from wicked pastors that which they haue giuen them, any excommunication or other whatsoever to the contrary notwithstanding. That if these dealinges of men were let alone, the cleargie which were of conetous persons will bring all the world into their hands.

Also that the Pope may lawfully be reprobued by those to whom he keepeth in obedience vnder him, and that for the vtilitie of the Church he may be accused both of the clearks and lay people.

That the Pope as great a Lord as he repositeth himselfe to be, must thinke that he is a brother vnto others, and that if he sinne he ought to be brotherly corrected, and heare corrections brotherly. And when as by the holy scripture his heresie or error is shewed him he ought not to be obstinate.

And by many other conclusions he shewed evidently the abuse of the Pope and of the cleargie, and how that their possessions of so great reuenues be vnjust.

To conclude, he was assailed by many and amongst others, the begging monies who rose against

gainst him by greate flockes : But the Lorde gaue him for a protectour the Binge Edwarde, vnder whose raigne he had some lybertie to speake y^e truth. Richard the successour of the said Edwarde, persecuted and banished him.

Within a while after he was called again from banishment, and returned vnto the parrishe of whiche he was pastour, and there, like a lustie champion of the Lorde, he aboode alwayes constant euen vntill the death, & he died in the yeare of our Lorde 1388. fortie and one yeares after his death he was digged vp againe by the commandement of y^e Pope, and his bones were burned, and the ashes thereof cast into the water: but Iesus Christ dieth not in his faithfull ones, vse the tyzants what cruelty they can.

He composed many bookes, the which were burned in the citie of Openford in the yere 1410. there be certaine notwithstanding reserved still, for to declare that God hath alwayes some faithfull seruantes, who doe resist the errours of the world. Amongst his writings there is an Epistle which he sent to Pope Urbane. He that would see moze at large of him and of his historie let him looke in the booke of Martyrs.

134 In the persecution rayfed vp against Wiclif, and in the yere 1400. Sautree a priest imbued with zeale of true & pure religion, craned and requested in the sul Parliament, y^e audience might be granted him, for the comon profit of all the Realme.

When albeit that his request was honest and ciuill, and that he gaue to vnderstande that he coulde bring great profite, yet he was not hearde: for the bishops perceiuing y^e he came, caused him to be attached of heresse, and for the seauen articles condemned, disgraced and burned him. Loke Fabius in his Chronicles and John Crespin in the booke of
mar,

martyrs,

William Thorpe an Englishman was also a valiant martyre of our Lorde Jesus Christ.

He sustained great assaults of many prelates of the Church of Rome; without forsaking his vocation, which was to instruct the people according to the pure word of God.

And therefore he would not agree to preach the superstitions and humane inventions, which he declared to be contrarie to the institution of the holy scriptures, he was condemned hauing geeldest a testimonie of his faith.

Some of many pointes well worthy the noting, vpon the interrogations propounded to him; I will recite (for to auoyde great prolixitie) one onely: that is, that he being demaunded of the Archbishop of Canterburie, primate of Englande, and Chauncelour of the whole Realme, what the Church did signifie, he answered, that it is Jesus Christe and the companie of saints. Which thing the said Archbishop confessed to be true in respect of heauen: but he demaunded further, what the Church was here below on earth. It is deuised into two partes, answered the said William Thorpe, the one of the two partes, which is the better, hath obtained victorie ouer the enemies, and triumpheth now with Christe in great ioy: the other part fighteth here still on earth by the sword of faith, against the continuall bulwarkes of Bathan, of the Nethe and of the Wothe. There is no strength so violent, no pompe so proud, no fire of afflictions and persecutions so burning, no tyrannie so cruel, no reasons of Doctours so discording, nor opinions so diuerse which can withdraw them from the right rule of faith, and of the holy scriptures. For they be fortified by the worde of God in Christ, and firmly stablished as vpon a sure

sure rocke that can not be remoued. Like John Crespin in his booke of martyrs.

Within a while after the death of John Wicliffe there arose greate persecution in Englanne against the faithfull for the truth of the Gospell, which then began to take deepe rooting. The worstliest men in the Realme were not then spared: the lord Cobham a knight of the order & one of the peeres of England was there apprehended: but he was executed after these that we nowe speake of. And therefore according to the order of time, we will hereafter speake of him moze at large: for he was an excellent martyr of our Lorde Iesus Christ.

King Henrie then by publike ordinance made an edicte, and set forth through the persuasions of the bishoppes and prelates, terrible punishmentes for all them that should follow the doctrine of Wicliffe, using so great severitie against them, that he helde them not onely for heretikes, but also as guiltye of treason.

And for this cause it was ordeined y they should be punished with two sortes of punishmentes, that is, that they should be both hanged and burned, and there was neither freedome, nor any priuiledge, whereby they coulde enioye profite: so maliciously were they bent against the faithfull, seeing all meanes against them, and in that time they called al them Wicliffians who read the scriptures in the vulgar tongue, and which made their assemblies in secreete places, in the darke, preaching in woodes and bushes.

Then the Bishops being armed with this edicte of the king, exercised great tyrannie against manie good people, and many poze innocentes: and amongst other against Roger Acton a knight of the order, and a true noble man, adozned with great vertues

tures, he abhorred & twicked remissions of the Pope, had his affections withdrawen from him, and from all his assistants.

For that cause it is reported, that he was hated amongst the prelates, and became odious: so as they could in no wise abide him.

Finally this seigneur Acton was taken & condemned by the said edict of the kinge, and hanged, and burned.

Where was executed also with him a gentleman one M. Browne. And M. John Wetherlall a minister and preacher of the word of God, And that was in the yeare 1413.

John Pator witnesseth in his Scottish historie lib. 6. chap. 9. that about this time many others to the number of 36, and all of a noble stocke, were condemned as heretikes by the bishop & were burned according to that cruell edict. This was in the very same yeare.

Where were also two others, of whome Fabius in his Chronicles speaketh, to wit, John Claydon cordwayner, and Richard Turmin Baker: who also according to the severitie of the ordinance, were condemned and put to death.

To conclude we see that there is neither estate, neither order, nor condition, whereof God is not skillfull enough to drawe some for to stande in defence and to crie out against the superstitions & false traditions of prelates.

135 In the yeare 1405, or thereabout, the Lord raised up John Hus of Bohemia, who having studied in the universitie of Prezbore in England, and having reade certaine booke of Wickliffe, beganne to publishe that which hee had received concerning the truth in a Temple of the Bohemians, where, as he was chosen for the preacher, and preached

It.

both

both of festiuall dayes and holy dayes.

There be commended the doctrine of Wickliffe vnto the people.

In the ende the Bohemians being instructed with this doctrine, beganne to iudge of the Pope as he deserved, not esteeming him the most excellent any longer, nor of any higher degree then other bishops: and thereupon they went about to refoyme their doctrine by conclusions and articles following.

That the dignitie made not the minister, or bishop the more honourable but the holines of life and god doctrine.

That the soules separated from the bodies, goe straight way eyther to eternall blessednesse, or else to euermourning paines.

That there is no testimonie in all the holy scriptures, by which it can be proued that there is any purgatorie after this life.

For to make oblations and sacrifices for trespasses is the inuention of couetous Priestes.

That the images of God or of saintes, the blessing of waters, and other like thinges bee forged by men contrarie to the word of God.

That the order of begging friers were inuented by diuels.

That baptism ought to bee administered with water, without adding of oyle, spittle or such filth.

That the Temple of God is the worlde.

That those which build Temples, Monasteries, and oratories for to cloase him in, doe goe about to locke vp his maiestie which is incomprehensible.

That the ornaments of Priestes as the chapples, corporals, chalices, platters &c. are but vanity.

That in vaine do men seeke for helpe at the hands of saintes, and that it is but lost time to singe honours canonically.

That fasting doeth merite nothing.
 That the eucharistie ought to bee ministred vnder both kinds.

They reiected the Masse and kept only the communion of the supper, the woꝛde, and the prayer, and many other articles drawn out of the holy scripture.

Thus as the most parte of the schollers of the vniuersitie of Prague did folloꝛue John Hus with many moe renoumed in knowledge, and so did the most part of the nobilitie, the Pope hauing assembled a countell at Constance, caused the Emperour Sigismonde to sende foꝛ him, who sent him his safe conduct.

And being there, he was grefly sollicitated to leaue off his opinion: but he was constant, vpholding his propositions and reasons, to wit, those which were grounded vpon the trueth of the holy scriptures.

Saying that the end & principal scope of his doctrine was foꝛ to teache men repentance and remission of sinnes, according to the trueth of the sonne of God, & the exposition of the holy doctours. That if any were able to proue that he did the contrarie, he was ready to acknowledge his faultes: otherwise rather to suffer death then leane vnto mens traditions repugning to the doctrine of the Gospell.

After many disputations, soasmuch as hee allowed not all that them liked, he was at the laste condemned to be burned: & being beset with woode rounde aboute, as the fire beganne, he cryed thus with a loude voyce, O Iesus Christ the sonne of the liuing God haue pittie on me, and thus he yelied vpon the Chaff.

His ashes were raise by commandement into Aheiu, to the intent that nothinge of him might be left vpon the earth, neuertheless his memory can

neuer be defaced in the hearts of the faithfull, neyther by fire nor water; nor any manner of tormentes.

Whoso would see thereof more at large, let him reade John Crespin his booke of martyres.

136 In the yere after the natiuitie of our Lorde Jesus Christ 1415. Hierom of Prague a Bohemian, beinge maruelously troubled for that he had heard that his countrie was oppressed by householde enemies and neighboures, & by many false slanders, and that John Hus was vilanously bled by the said councell, he went to Constance, and there being advertised of the people went about to entrap him, he retyped backe for certaine daies, vnto a place not farre off, for that he might not seme to intrude him selfe wilfully into dangers.

He requested of the Emperour a safe conduite for to enter into the cittie, and there to answer vnto such crimes and misdeedes as shoulde be brought against him: and seeinge that he coulde get no safe conduit, he was going home againe, and was taken by the way by treason & carried to Constance, where, as in the presence of the Bishopes and prelates he made open confession of his faith.

True it is that he hauing been altogether pined away with longe keepinge in prison, and throughte many horrible threatnings, he was vanquished by the weakenes of the flesh, partly dreadinge the horror of the torments, and partly hoping to escape out of their vilanous and cruell handes, he recited publiquely before them all an abjuratiō which they had given him in writinge.

Whereouer he was enioyned to say that John Hus had ben worthily burned: but for all this he escaped not: but hee returned agayne to the same stinking and infectious prison where he was before, being there

there no better handled then before tyme.

Then did the lord who neuer forsaketh his cause him to seale in his conscience his vile misdeed.

And therefore desiring to be brought againe in to the whole assembly, he first affirmed that he held with the Catholike and vniuersal Church al things y^e it holueth, which church abhorreth all errors an heresies. Lastly he addeth this, that of all the sinnes wherewith he ener had offended Gods diuine maiestie, there was none that so much charged and grieved his conscience as did this offence that hee had committed in the chaire of pestilence and execution: whether he being fallen by infirmities, and by the horrour of death, he was was constrained to goe back, and that he had subscribed to the condemnation of John hus, and had sayed many things against that good man and against Michiel, who, hee saide had openly manifested by wordes the detestable lines of the Bishops and prelates, had touched them to the quicke in their books hauing iustly written and spoken of their misdeedes and peruerse traditions.

Wherefore he being now by y^e grace and goodness of God brought to the same chaire againe, he bitterly repented of that horrible sinne, and declared that the subscription that he had made was boorde, for they had verie wrongfully burned that holy man.

In the end he being willed to repent then immediately, as elshe should be vied as the other was, he chose rather to dye. And he was condemned to be burned, hauing put on him a crown of paper like as John hus had, wher on were painted diuels round about. And he saide that Iesus Christe for the loue of him a worse suffer had borne a greater paine, and that for the good will that he had shewed him, he al- so would go willingly to execution, and going he

song with prayers, hymnes and calling vppon God. And when the woode was set about him, hee cryed with a loude voyce, O Lord into thy handes I comend my spirite. (If you would see further of him looke Crespin in his booke of martyrs.)

The Bohemians vnderstanding what was done at Constance against the doctours, they sacked and spoyled the convents and monasteries of that countrey, and set them on fire, and then they withdrew themselves from the subiection of the Pope of Rome Iohn Paul.

137 The Realme of Fraunce also at that time was not destitute of true doctours, who faithfully executed their charge in declaring the light and the day of the Lord, amongst whom Nicholas Cleman, a doctour of Paris, and Archdeacon of Bayonne, in the yeare 1417. hath left a certaine testimony in wytyng touching the corrupt estate of the church shewing forth the fountaine of all mischiefs, oppressions and calamities that the Church hath endured, and that still it shall abide thorough the horrible violence, crueltie, tyrannie, and insatiable rage of him, who calleth himselfe the heade on the earth, and of his members.

He saide that the sectes and seditions rayled by against the Churches by the furies of hel do declare what peace & fraternitie they haue amongst them. And that the infernall and schismaticall byrds, beginning at him that calleth himselfe heade of the Church, and budding very abundantly, and spreading the rotes by the furies, hath infected all the colleges and assemblies thorough the seede of the viper.

To conclude, I knowe not how in so few wordes I shoulde comprehend, in what a straunge sort hee speaketh of this fountaine, and the horrible confusion

tion of the Church of Rome.

He therefore that will see more of the wrappings of the saide Nicholas Clemangis, which are worthy to be reade of all faithfull Christians, let him looke in the last edition of John Crespin his booke of martyrs fol. 60.

Whereupon I say we must note that albeit God doth sufficiently declare unto us by his holy worde & meane howe to beware of rauning & holnes clasp in thees rayment; and howe we may knowe them as well by their doctrine as by their works: neuer thelesse he hath alwayes rayled by some good men, for to warne his sheepe the more to take heed of false pastors.

138 There is no order nor condition of which god doth not knowe howe to deale some to send them into & field to battaile, to encounter with false pastors which would so stoutly & earnestly maintein superstitions & abhorrible traditions repugning against his holy worde. And amongst others of that time 1418. the bisshopp of one excellent Lord of Englands is worthy to be recordeed with the worthiest of the world, to wit of John Dacasse, Lord Cobham knight of the order & one of the peeres of Englands.

He was one of the chiefest doctours of his time who taught the courtiers that they shoulde serue Christ better then they bin. He was adorned with excellent vertues, and for his noble and vertuous deedes he was promoted to great dignities and honours.

He had this gift most excellent that hee cared not greatly for any glorie and honour of the world, the which doth come fade away, but hee rather accounted it all his dignity and felicity that he might undertake to doe service to the Prince of princes, which

which is Iesus Christ the sonne of God.

The instructions of which stode him in great streake. He had such an understanding of the true religion and Godlinesse, that he made no difficultie to receive vnder his protection al those y^e maintayned the good doctrine, and were in daunger therfore.

Hee sustayned byuers times great assaults and dangerous, and chiesely the machinations and secret practises of wicked Bishops.

King Henrie the sixte loved him greatly, albeit that he knewe the most part of his dealing: but at the last hee yelded to the Bishoppes thorough their false reportes, and forsooke this noble knight as the furious appetite of the Archbishops and his compler required.

He was once or twice cited by the Archbishop: He of long time regarded not his curses and excommunications. The king sent vnto him an Herault, and immediately hee obeyed, and went vnto the king.

He presented vnto him his confession written, in which he reciteth by order the articles of f^e crēde, and vpon euery article a brieve exposition. The king wolde not receiue this confession, other articles he founde which he presented to the Archbishop, containing in somme foure poynts, where of f^e one is that he beleueth, that in the sacrament of the supper we receiue the body of Christ vnder the kindes & formes of bread and wine, the same body that was borne of the virgin Marie, was crucified, dead and buried, and lastly rose againe the third day after his death, and was exalted to the right hand of the father immortal and triumpheth now for ever with him, being partaker of his eternall glorie.

And as concerning the sacrament that they call penitence or penance, he hath written ther-

of woꝛde foꝛ woꝛde his faith, saying thus: I be-
lieue that it is very necessarie foꝛ every one that as-
pireth vnto saluation, to wit, that hee must repent
of his life passed by a true confession and contrition
vnto God, & that in such sort as is set foꝛth in the ho-
ly scriptures, otherwise there is no hope of salua-
tion.

Concerning their thirde sacrament he saide tou-
ching images, that it doth not appertaine to a true
faith: true it is & since Christian faith was brought
into this world, they also were put in exercise thoroꝛow
permission, to serue foꝛ a kalender (as they call ye)
to the ignorant, to the ende that by the view thereof
they mighte the moꝛe easily see the passions & holy
examples, as well of Christ as of his saythfull and
holy seruantes: but yettens that there is such abuse
of that representation, and that men do ascribe
vnto the images of saints, that which is due alone
vnto him, whom al the saintes must honour and re-
uerence, and do put their trust in them which ought
to be transferred to God onely: and moꝛeouer see-
ing they are so affectioned towarde those images,
that they like better of and be moꝛe deuote to one
them then to another, this opinion is (saide he) & of
such do cometh idolatry, and a deadly sinne against
God, vnto whom doth belong all honour, glorie, and
praise. And hee saide, that hee was thus perswaded,
that there dwelled none here below vpon earth, but
was in pilgrimage, either to goe vnto life, oꝛ els to
tend vnto torment. What whoso doth so order his
life that hee transgresseth the commaundements &
ordinaunces of God, whither that he knoweth them
not, oꝛ will not knowe them, hee must not hope foꝛ
saluation, albeit that hee raunge aboꝛde foꝛ all the
corners of this world. Contrariwise hee that shall

keep the holy ordinance of God cannot perishe although we neuer make voyage nor pilgrimage in his life vnto any place, whither disordered men haue vsed to goe on pilgrimage.

Where be also founde of his other principall articles, as of the two natures in Christ, diuine & humane: and that like as his diuinitie was here be, loude on earth hidden and couered vnder humanity: so in the sacrament of the Eucharistie there is bread and the bodie giuen vs, to wit, the breade which we see and the bodie of Christ which we see not, & thus expresse her his faith touching the Sacrament &c.

Also that it is not necessarie for the obtaining of saluation, to confesse his sinnes to his owne Curate or any other priest whilst he liueth.

Also hee denyed not onely the worshipping of Images, but also that which we call the holy Crosse.

Furthermore he saide concerning the power of the Keyes, and touching the Pope, Archbishops, Bishops, and other Prelates, that the Pope is very Antichrist, and that these Archbishops, Bishops, and other Prelates, be his members, and the fryers the tayle of Antichrist, like as the Pope is the head: so in whom no man ought to obey: that in to say, to the Pope, Archbishops, Bishops, and other Prelates, except they be followers of Christ and Peter, in life and manners and in conuersation: and that hee which is the best lyuer & most pure in conuersation is the successor of Peter, not other wise.

It is reported moreover that the said Lord Biddes saide with a loude voyce, stretching his handes abroad, and perswading those that were present: These who iudge and woulde condemne me, will beguile you all, and leave both you & themselves into belis: and therefore be ware of them.

true Church of God. 139

So make short sentence of death was pronounced against him, notwithstanding he forbode a while after as it were banished, and was sent away by a wile. And at the last hee being taken againe, and remaining constant without denying the trueth which he saw contained in the holy scriptures, was condemned to be burned.

And thus this valiant Doctour and Party, finished the course of his life, and recommending his soule vnto God, and praying for his enemies, after that hee had exhorted the people to applie themselves vnto the true faith and pure religion, yielded up his spirit vnto the Lord.

He that would see of him more at large, let him read the booke of Party.

139 In the same time also, that is 1528, 1529, 20, and so consequently the Lord shewed sufficiently that the bloude of John Hus, and Hieronim of Prague, and of other god doctours and Party, of the Church fell not to the ground, for to be swallowed up and come to nothing, as some pretended; but it did greatly fructifie with an incredible commodity, not onely in Englande and in Bohemia, but also in Germany, and Fraunce, and generally in other realmes, countries and prouinces.

For God hath much more since that time shewed a clearer chaunge of things, causing tongue to be renewed as messengers, and arts to be as forerunners to Dame veritie: who immediately came forth with the brightness of the most cleare sunne; that is, the preaching of the Gospell, wherein many times they haue trielled, being fortified withall necessities against darkness.

Many haue deale herewith valiantly, and haue not onely brought againe diuinitie to his naturall and first estate, but haue also endured martyrdom, for

a more ample witnessing thereof. Amongst others one named Ounfelder, a priest, called to the order of Jesus Christ, was burned in the citie of Kinsbourg, in the yeare of our Lord 1420.

William Tayer an English man, a master in artes, was also martyred.

The principal cause of the furie rayed by against him, was because hee had composed a booke against calling vpon or praying to saints. For that cause hee was burned in the citie of London in the yeare 1422: hee abode the fire verie constantly.

Henry Kadgeber, of the order of Popish priests first, vnto valiantly fight and endured a cruel death for the profession of the Gospel in the foresaide citie of Kinsbourg, this was in the yeare 1423.

John Wyndcasse of a noble house in Countrey of Spaine was executed at Toledo in the yere following 1424.

Peter Dozan was afterwarde martyred in the Citie of Sopira, anno 1426.

John Bale an English writer speaketh hereof in his booke of the famous men of England.

In the yeare 1425, there was a Priest called William Wylghte, an English man, who hauing vsed to reade the sermons of Wicliffe, chaunged his life wholly, and acknowledging the filthinesse of his former life, he forsooke his benefice, whereby he had receiued large reuenues. After that hee following the holy ordinance of God took a wife.

Being married he applied himselfe to studie and teaching either publicly or priuately, labouring to profite all men.

At the laste hee was taken in the citie of Pozwich, and there they layed against him thirtie articles, for the which hee was cruelly burned by the

procuring of the Bishop: and this was in the yeare
1428.

His wife, following the example of her husband, ceased not according to her facultie for to instructe every bodie, and for this cause she was very hardly intreated by the saide Bishop.

Also in the yeare 1430. Richards Spensenden an English man, and a Citizen of London could by no meanes bee withdrawen from the truth for any perswasions that coulde bee alleaged, and therefore he was condemned to be burned nere unto y^e tower of London.

In the same god personages of dyvers Realmes have greatly bene afflicted and persecuted in the yeares following, because they spake and maintained the pure truth, and have spilt even the bittermost drop of their bloude, God notwithstanding assisted them, & they might make the adversaries of the puritie of his holy and divine service the more ashamed.

In the Realme of Bohemia Paul Cran in the yeare 1431. was delivered to the secular power by a Bishoppe for to bee burned, and that because hee bloody withstode the wicked opinions of the people touching the Eucharistie, invocation of sanctes, auricular confession and other articles.

Of the kingdome of Fraunce, Thomas Mendon of the order of Carmelites, who having knowledge of the truth was by occasion at Rome, where he perceived to be naught els but filthines & a manner hypocriste in stead of perfect holynesse: proud paradise in stead of heavenly graces: in stead of y^e feare of God, execrable dissolutenes: in stead of doctrine, idlenesse & horrible superstitions: in stead of Apostollicall simplicitie was then barbarous tyrannic.

Whoeuer it is said that this good man amongst other things was greatly grieved at the pride and intollerable ambition that hee sawe in them who ought to haue themselves more humble then others, seeing in Rome such abhominable things as are horrible to be named.

So that this good man could not refrain from speaking against such villanous corruptions: albe it that hee knowe well that his admonitions and counsell would not profite much: for if perchaunce could haue taken place, the books of Michielis & of many others like might haue sufficed.

The bloud of John Hus and of Hierome of Prague did still boyle speaking boldly against all those abhominations.

Then to be hys nothing could hinder this good man from pursuing that which he had entreprende: but if neede required, he was ready to spende his life.

He gaue hatred by his preaching, sparing none: shewing euery bodie their faults, and especially the horrible misdeemeanour of the Cardinals.

Eugenius who was then Pope caused him to be shut vp in prison, where hee abode much sorrowe and euill, and after great and cruell tortures, hee was condemned, disgraced, and burned quick. That was in the yeare 1439.

In the Reaume of Englande Roger Dole gentleman was hanged and strangled for mainteining the truth anno 1441.

Of the countrey of Ferrara Hierome Sanonola a monk of the order of Iacobins, an excellent man in life and doctrine, with certaine of his companions was burned at Florence, at the instance and by the commaundment of Pope Alexander 6th, in the yeare 1491.

The accusations by p[ro]ces of Sathanarols bee these: that hee maintained & communion vnder both kinds in the supper: that hee condemned indulgences, and vsed to accuse very sharpely the dishonest and infamous life of the Pope and Cardinals: That hee denyed the p[ri]matie of the Pope: he taught that the power of the Keyes was not giuen to S. Peter alone.

Furthermoze that the Pope did neither followe the life nor doctrine of Iesus Christ, forsomuch as he attributed moze to his pardons, indulgences, and to his owne traditions, then hee did to the merite of Iesus Christ; and that therefore he was very Antichrist.

He affirmed also that the excommunications of the Pope were not to be feared. Look in the booke of martyrs.

Some also doe holde opinion that hee composed certaine meditations vpon the fifty Psalme & some others.

It will scarce be possible to gather to a beape all the histories of so many doctours and martyrs of every estate, order & condition which the Lord hath raised v[er]y through all Regions of the world, for to teach and preach his holy trueth: and whil[st] haue bene ready when neede required to shed their blood rather then to accept the tyrannicall traditions and constitutions of men. And considering also that you may haue recourse to diuerse booke of martyrs &c. I shall not make any long mention of them: But the meane whil[st] I haue thought good to note certaine for so the [is] a continuall order of good and trustfull doctours and martyrs, whome God hath raised v[er]y in this, for to crie out against the horrible misdoes of men, and against their abominable traditions rep[ro]ving against his holy will.

conclud

John

John Goole an Englishman, which in this time was vniuersally condemned and burnt at the Tower hill, 1473. in the moneth of August, this wee finde recorded, that the saide John being deliuered to Robert Belshon on of the Whiſſes, to see him burnt in the after none, the Whiſſes like a charitable mā, had him home to his house, and there exhorted him to denie (saith the storie) his errours. But the godly man after long exhortation hearde, desired the Whiſſe to be content, so; he was satisfied in his conscience. notwithstanding he desired the Whiſſe, so; Gods sake to giue him some meate, saying that hee was verie soze a hungered. Then the Whiſſe commaunded him meate: whereof he toke and yd eate, as he had beene forwarde no daunger: and saide so such as stode about him: Heate now a good competent dinner: so; I shall passe a little sharpe shouer, etc I goe to supper. And when he had dined, he gaue thanks, and required that he might shortly be led to the place, where he should yeeld by his spirits to God. Ex Polychron; of olden times and manners.

Iohannes de Wessalia, who flourished in the yeare 1476. was complained vpon vnto Dietherus the Archbishop of Spentz, by the Thomistes, vpon certaine Articles and opinions, gathered out of his bookes, which are as followeth. That all men bee saved freely, and through mere grace by faith in Christ, free will to be nothing. Only that we should beleue the worde of God, and not the gloſe of any man, or fathers. That the worde of God is to bee expounded by the collations of one plant with another, That mens traditions as fastings, pardons, seales, long prayers, peregrinations, and such like are to be reiected. Extreme unction and confirmation to be reppaired: confession and satisfaction to be reprehended. The primacie of the Pope also by affirmed

firmed to be nothing. Certaine other articles also were gathered out of him; by his aduersaries, but in such sort, that they may seeme to follow their owne malicious gathering, rather then any true intelligence of his minde. Ex Munstero.

Weselus Groningensis, who was in the yeare of our Lord 1480. a famous and learned man, borne in Whysia, he was so notable and so worthy a man that of the people he was called Lux mundi, that is, the light of the worlde. Concerning his doctrine, first he reprehended the opinion of the Papistes, as touching repentance, which they deuoted in thre partes, of the which thre partes, satisfaction and confession he did disallowe. Likewise purgatorie and supererogation of works & pardons he did disproue, both at Rome and at Paris. He speaks against the Popes indulgences, by the occasion whereof diuers of the Popes Court, perswaded by him, beganne to speake more freely against the same matter, then he himselfe had done. The abuses of Masses and praying for the deade he disallowed: and likewise the supremacye of the Pope he vtterly reiected.

Item that the precepts and commandements of the Pope and prelates be no otherwise, but as the Councils & precepts of Whistions, binding no further then they are founde to be holosome and standing with the truth of the worde of God. Item that the Pope can commaunde no man vnder payne of deadly sinne, except God commaund him: before he saith that the keyes of the Pope and the Prelates be not such, wherewith they open the kingdome of heauen, but rather that it as the Pharisees did. Concerning holmes, he disputeth that such as be solithe and impossible, ought to be lychen: That the hearers ought to discerne, and iudge of the doctrine of their prelates, and not to receiue enery thing that they

146 A testimonie of the

they say, without due examination.

In these latter times many errors have bene corrected in the Church and the pure doctrine of the true service of God hath bene restored again: by Martine Luther and by other good and true servants of God.

And concerning Luther who was borne of honest and renowned parentes in the yere 1483 and he was called Martin because he was baptised on the day which many do call S. Martins day.

He after that he had spent some time in studie of the ciuill lawe, went contrarie to the opinion of his parentes and friendes to a conuent of Augustins.

In that monasterie he with fastings and prayers applyed himselfe to the studie of holy scriptures. And within a while after he was called to reade diuinitie in the vniuersitie of Wittenberge. When while he was in this course. He in the yere 1517, with stode the bull published by Pope Leo, promising absolution from all sinnes and the kingdome of heauen, for a certaine summe of monie that they should giue.

For to handle his purpouse the better, and with the more adification, he wrote to the Archbishop of Magence, giuing him to vnderstande what these questours ment: and complayned greatly that the people greedfully beloued the after they had bought these pardons, they coulde not choole but be saied as though there were no sinne (howe great soeuer it were) but the vertue of those pardons could blot out: and as though the soules tormented in the fire of purgatorie shoulde then haue bene out of paine, & shoulde flie streight away into Paradiſe, as some as the monie was put into the chest.

He declared that the commaundement of Christ was to teach the Gospell, and that the proper office

of Disputes is to instruct the people, praying the Archbishop that according to his dutie hee would use his authoritie in prohibiting certaine booke, & some had published in defence of the foresaide facts, and that those preachers might followe a better kinde of doctrine. And also sent him the same day a letter with those letters & propositions, the which he had not long agoe published at Wittenberg for to dispute on: in which he treated largely of purgatory, of true repentance, of the office and dutie of a minister, and of indulgences and pardons: imputing the unreasonable opinions of the bishops, and that they did all for to seeke againe the pure veritie. The Archbishop answered nothing there to. Also he resisted and spake against a Jacobin named Tekel, who taught indulgences & pardons to be carried and soule al abroade in that countrie. He wrote also to Pope Leo, setting before him the follies that the bishops taught, and the errors on they used in using: rather abusing his authoritie.

Loe here the beginninges in which Luther did not meane nor regarde any change of ceremonies, neither did hee then wholly reiecte indulgences but duely requested that they would obserue a meane.

But after that thorough vnderstanding of the holy scriptures he had further profited (by the grace of God) euerie day more and more, and had perceiued that the doctrine which he had begon to teache was agreeing with the holy scriptures: he sustained with a valiant courage all the assaultes of the enemies, and al the hatred of the world: abiding as vnmoueable as a brasse wall, and caring for no danger.

He hauing had marueilous assaultes and disputations, and hauing written many booke and re-

ceived

reined commaundement and safe conduct from the Emperour Charles the fifth, he refused not to appeare before his maiestie at Wormes, and before all the princes electours, & all the estates of the Empire, although many would have dissuaded him, because that his booke had been there burned afore hande: alleaging also what had happened to John Hus.

He answered worthely in that excellent assembly, yelding a good reason for the booke that he had composed: he prayed and besought the that if there were any man that had ought to say against the doctrine wherof he made profession, that he would not dissemble it: but that he would utter & shewe forth his fault by testimonies of the holy scripture: that he would be no schismaticke, but would rather be the first that should set his booke on fire.

He shewed that the truth is cause of troubles. And that our Lorde Jesus Christ said, that it is natural for the Gospel to moue great debates and alterations amongst such as sticke ouer much to parties and to their kinsfolkes.

Whereouer he there warned the Emperour and all the princes to thinke grauely and with aduise- ments howe they ought to deale and foresee, least in condemning the doctrine offered them through a singular benefite of God they should cause a great plague to hapen vnto all Germanie.

After many aduertisements, and being demanded whither he would mainteine his booke or not, he answered by and by, that he would not renoue any thing of that whiche hee had either written or taught, except he were vanquished by testimonies of the scripture.

The sentence of the Emperour was against him and so were the assembly of princes, saying, that his

an-

unconscionable had obeyed the Church of Rome, and so would be, and yet in the meane while he kept his promise made vnto Luther, so he sent him agayne safe and sounde to the place where he abode.

Luther was kept secret by certaine of the worst chief priuies: He was accused that his booke raised great troubles: He was threatened that if he stood firme in his opinions he coulde not sojourne in any place of Germanie: but he feared not any of their meaninges, nor for all the hurtes and offences that they sayde might by his meanes happen: submitting himselfe to endure death rather then to forsake the woorde of God so apparant.

Then he pronounced openly that he had not reproued all the counsels, as some reported, but onely the counsell of Constance, because that it condemned the woorde of God, as appeareth in the article of John Hus, which was condemned: that is, that the Church of Iesus Christe is the communion of the predestinate. The counsell of Constance condemned this article, and so by consequence condemned this article of our faith. I beleue the holy vniuersall Church, protesting then that he refused not to spend his life & blood, so as he might not be brought to this necessitie for to denie the manifest woorde of God: so, in mainteining thereof he must rather obey God then men.

Concerning offence he answered, that is double, to wit, of charitie, and of faith: The offence of charitie consisteth in maners and in life, and is bitterly to be shunned. That of faith or of doctrine, it lieth in the woorde of God, and it ought not to be feared, seeing that the trueth and will of the heauenly father in that he hath commaunded ought not to be disannulled, although the whole worlde shoulde be thereat offended. Christ in the scripture is named

a stumbling stone, which thing doth appertaine to
all those that preach the gospel.

He saide that he refused not to obey the lawes
and the magistrats, like as he protested that hee had
alwayes taught the people to doe; and as his bookes
did witnesse how greatly he esteemed the dignitie
of lawes: but that it was other wise of detraies and
statutes ecclesiasticall.

He answered also that he refused not to submit
his bookes to the iudgement of the Emperour or to
the estates of the Empire, and to the iudgement of
other men so that they woulde iudge by conduct of
the worde of God, the which hee saide was best:
that if they coulde not reprove him of errors, hee
coulde not change his opinion. For St. Paul com-
maundeth vs that we shall not beleue an Angell
coming from heaven, if he bring any other Doct-
rine.

And to be shorte, he was solicited, menaced, and
assaulted on all sides, yea even of all other King-
mes, countreies and provinces. The King of Eng-
lande, Henrie the eight was against him, and chief-
ly reproveth his iudgement concerning indulgen-
ces and other pointes. Luther answered him Pope
Leo thundered against him a long proces, and con-
demned him as an heretike. To conclude, he suf-
fered and abode with paine and travaile the most
bitter and terrible assaults and combates that any
man of his time did: saying alwayes in the ende,
that he was readie rather to looke his life, then to
forsake the worde of God, which is so manifest,
wherevpon he grounded his reasons which he ut-
tered forth. What if any coulde shewe the contra-
rie, all that he shoulde finde not conformable and a-
greeing to the truth, he woulde be readie to rencke
in any parte, as well of his writings as of his
sayings.

things.

Wherefore those do falsely accuse him, that say he was led with ambition & fantastical opinion, whereby he might winne praise, and please the princes of Germaine, so as afterwarde he might change also the estate politick. But is this an ambition? presumption: is this to seek to be in great dignitie and exalted to honour, and to live more delicately then within a cloyster, when a man knoweth that he must willingly go into a most dangerous were: into terrible and cruel tormentes of death, as this holy personage might well enough knowe by the people and others good and faithfull personages, who had come thereto.

Others saide that he was possessed with a serpentine madnesse that he might inuenie the world with deadly poison: But I will not say any more to answer such sclaunders and backbiters who doe gaine say them who they do manifestly perceiue haue sought the true doctrine of the word of GOD, the which they haue preached and written, & which haue had the grace of GOD for to liue and die constantly for the maintenance thereof.

But those men think in themselves, being inuened with the serpentine poison of the deuillish spirit, as by their frutes and workes. Sated with impietie, bilanie and infection may easilie be knowne, and that which is contrary to the honour of God and to the truth of his holy word: to discharge their stinking vomit, yea all the mischief that they can deuise by any subtil meane, like as the diuell putteth into their heades, so that what is it that they dare not doe.

II. 4.

which is contrary to the honour of God and to the truth of his holy word

A prayer that Luther used to say
daily.

Confirm in vs O God that which thou haste
inought: and finish the worke which thou hast be-
gonne in vs to thy glorie. Amen.

I wil not recite any more of this holy personage.
He departed out of this life in the yeare of our Lord
1546. hauing commended his soule into the handes
of God, and was buried honourably at Witten-
berge.

Hee that wil see further of his life and deeds, let
him reade the booke of Martyrs: also Sleidan and
Apelancion haue described his life and gestes.

Huldrick Zuinglius was borne about the yere
1427. and when hee had traualled a long time as
well in the liberall artes as in the studie of Philo-
sophie: he employed his studie to y^e schole of dyuini-
tie, he perceiued that that was but losse of time, and
that thorough moztly wisdom, God and Philoso-
phy were byned together: so that of such prattling,
barbarousnes, vaine glorie, and other like thinges
were risen and did grow, and no hope of sound doc-
trine coulde be hoped for thereby.

He abode there notwithstanding, as one that had
espied the campe of his enemies, untill the people
of Claris chose him for their minister, befoze that
he entred orders which hee gat afterwarde, for then
he had not knowledg of the trueth.

Hauing entred into the ministerie he gaue him-
selfe wholly to studie, especially of the holy scrip-
tures: for he then esteemed not humaine wytyngs
but so as they might stand with the holy scriptures
and for preachings.

He was purposed for to learne Valerius Maxi-
mus

The Church of God. 483

man without fault, because of the many examples
that be therein.

He sawe that these be things required of a mi-
nister, that hee hath charge to make the flocke of
Christ, that he be adorned with knowledge of mi-
nistrie things, and above all with doctrine and wisdome,
then with the grace of speaking well, so as to expound
all things clerie, according as may serve for the be-
nefitte and capacite of every bodie.

For discharge of his dutie he was daily expoun-
ding the olde and newe Testament, shewing the
prophecies of the newe, & applying them according
as he sawe profitable for them of that church.

He applied himselfe to the knowledge of lan-
guages, and learning at Aquin Beate, that the holy
Scripture is not understood by one particular inter-
pretation, he kept up his eyes on heave, craving for
the holy ghost to be his teacher, and praying daily
that he might obtaine the grace that he might be li-
ble to give true understanding by sense of the holy
spirit.

Hee looked on the Churches Doctours as they
judges of the world, that they must be reade with
judgement and examined by the canonical scrip-
tures, as by the touchstone: that otherwise by mis-
take with them philosophy and humane reasons,
they were commonly corrupted, that there is no
other way to make them agree with the authority
of the holy scripture.

When he put his knowledge in practice so that
hee interrupted the battle against the greatest wi-
kednesse. Whereof came heresie, raylings, schisms,
and schismes of the colliours of this world a-
gainst the holy servant of God & his church.

Hee went thence and afterwards was sent for
from Zurich to Geneva to be the pastor, & being
placed

placed, hee immediately after uttered forth in the chapter of the Chanons that which he had determined to teach the people: to wit, the historie of our Lord Iesus Christ after S. Mattheu, to the intent that the vertue of him, whose title ought to be advanced, should not be buried, to the detriment of the glorie of God, and to the salvation of soules.

He protested that he did not expounde it by humane sence, nor yet being bounde to the methode of any interpreter, but by conference and diligent collection of the holy scriptures and by understanding of the spirit, the which he hoped to obtaine by praying hartely unto God.

Moreover it is reported of him that hee kept a very good order in preaching, and that the simple might as well profite thereby as the best learned, for as the hearer could hardly goe away but being more wise and enriched with knowledge of the word, then he had afore.

And like as hee taught the truth openly & with great diligence, so was he hardie and earnest to reprove vices, crying against the superstitions of the pope against idle persons, drunkards, gluttons, and others living in pleasures and vaine delights, and superfluities.

Shortly after was sent thither from the Pope a preacher of pardons named Sampson Milenois, for to byde and pull against whom Zuinglius stood stoutly, & proued him a deceiver, & naughty fellow.

Zuinglius was menaced, and the kind of the enemies of the truth was increased daily, more and more, that many as well in the citie as in the country, in their sermons disclaimed his doctrine, as being wicked and not catholike. And amongst others the Jacobins were the chief. Zuinglius contrarywise maintained it conformable to the holy scriptures.

and went about to set it forth.

And therefore the Senate of Zurich sent about the yeare 1523 to all the ministers of the Churches within the iurisdiction to appeare at the saide tyme & 29. of Januarie, for to accorde of certeine differences about religion: promising & every man should be heard so much and so long as should be requisite.

Also the saide Senate did friendly intreat by letters the Bishops of Constantine to come thither & els to sende some of his people.

After that a great multitude of people were gathered together at the day appointed, and also John Faber the Bishops great Vicar came. The Consail carried by the matter, saying, that the assemble had bene cyted because of the great dissention of doctrine that was raysed by: to the intent that if any bodie woulde say any thing against the doctrine of Zuinglius he should willingly utter it forth. And ye must note & before this tyme Zuinglius had expressed his doctrine in 70. & seven articles: & had published the, to & intent & they might al come wel fortified to this assemble & disputation. The consail for cōcluding of his purpose, had them confer & dispute together.

Then the saide Faber after that he had declared wherfoze he was sent, laboured to perswade them & there was no place to decide those matters: but & it shuld be done in & coucel which shuld be kept there.

Zuinglius on the contrary pressed them on, that they should make no delaye if he had any things to lay against him.

So tosom he answered & he would relate his opinions by writing.

And after much adoe on both sides, when as none wold offer to beginne the disputations, they left the assemble: and then & Senat caused to be proclaimed throughout al that countrie, that forsaking mans tra-

ditions, they shoulde preach sincerely the gospel, the old and newe testament.

Then were great contentions amongst the Swisles about religion: hatred burned then every day more & more, in such sort that the other partes sent to Zurich by ambassage giuing the to understand of their ill sale.

The men of Zurich made answer shewing the the inestimable benefits and graces that God did amongst other people bestowe upon them.

And that seeing they had the worde of God granted them, they shoulde not feare any threatening. They gave commandement that throughout all the parrishes of their iurisdiction all the images should be taken away and burned, which thing was done without any tumult the 13. day of June, in the yeare 1524. Within a certaine while after those that be called Chanons made certaine partes of covenantes with the Senate, and it was concluded howe the gods & reuenues of the chapter should be employed.

And about the 13. of Aprill in the yeare 1525. by the commandement of the counsell, the masse was utterly abolished at Zurich, & through all that seignurie: and in stead thereof the Lordes Supper was instituted. Ceremonies also were changed to reading of the propheta, to psalter and to the preaching of the word. Whoredome and adultrie was forbidden, and iudges deputed for to know the affaires of mariage.

The priestes and monkes were cast out of the dores: many laboured by sundrie meanes to put Zuinglius to death: his house was beset in the night time for to have taken him.

He was assaulted on all sides as well by writing, as otherwise: He withstoode the opinions of the Anabap-

and baptised, which in his time began to spring up.
He composed many booke and commentaries vpon
the holy scripture.

He died in the battaile that was rayled by be-
cause of linings betwixt the fine smal conntes & the
people of Zurich. For the custome of his inhabitants
of Zurich is such, that when the yomach to battaile
the chiefe minister must be in the trunche. Now when
this and others of his kindred were slain by his
life and actes at large.

Decolampadius of Germany being of a con-
uent of Monkes of the order of S. Augustine, and de-
manding libertie for his study and faith, he besee-
ched some persons that he wrote, he published also a
booke of continence, very christian like, and therefore
intolerable amongst the earthen of ceremonies.
For because of this booke one that was a counsellor
of the Emperour, brought him into greates danger
when as the estates of the Empire were assembled
at Augsburch. O names of our lord Iesus Christ.

He departed out of the city of Augsburch, and went into
a noble & worthy man Francis de Withington, he
began to attend againe the study of the masse, and
translated certain fragments out of Chrysostome.

Afterward he was at Basile, thinking to have
put in print that he had composed. There he the lord
of the Senat & council of the cite, and withstanding
the clamours of Sophisters, he began to read his
publike: and shortly after at the requeste of the
Senate of S. Gallen he took in hand the charge of
a preacher which he did not without great desyre
of those that inhailed the traditions of the Pope.

He preached the holy Gospell of our Lord Ie-
sus Christ three yeares without wage either of Cu-
rate or preacher. He had great knowledge in di-
uers languages, as the words of Ambrosius.

Cyprianus, and Chrysostom upon Genesis do witness
 Where happened in that time a disputation about the eucharistie, and being requested to say his opinion thereof, he did it modestly according to the iudgement of the Elders, whom he alleadged faithfully: where upon arose a great debate; he meane that others did not take that which he had written in such sort as he meant, and thus he was forced to write againe.

After Cyprian and others appointed a disputation against the Swisses to be holden at Basle, where as he alone sustained the cause of the truth against the aduersaries.

He made many good commentaries upon Clay, Ieremie, Agge, Zacharie, Malachie, Daniell, Job, Ezechiel, upon the Epistles of S. Paul to the Romanes and to the Hebrewes; upon the Gospell of S. John and upon the Canonickall epistle.

He departed out of this life at the end of November in the yeare 1531. Whose soul read more largely of his life let him read Simon Gryners, Wholgangus, & the booke of Partoris.

Bucer a learned man was also in the time of Luther and Zuinglius, hee gave also greates light throughout all Christendome, not only by pure doctrine, but also by holinesse of life. John Calvin in the preface of his commentaries upon the Epistle of S. Paul to the Romanes, speaking of certaine good denities of that time, and naming expressly Bucer, saith of him in these wordes.

This man besides the profounde and excellent knowledge that he had in many matters, besides the fine wit, and that he had read much, and besides many and sundrie vertues that he had, in which none at this present doth excell him, yea few comparable to him, had this praise proper and particular, that none of his time applied himselfe more to the inter-

pretation of the holy scriptures and that with greater diligence then he

He was sent for from Strausbourg to reforme the Churches of Colloigne. He preached to the godly being in great danger amongst the Spaniards: at that time the Emperours came down through the in which by his ambassadours his earnestly intreated the Archbishop to give him liberty.

He for religion fled into England: whereas hee was courteously intreated and had the charge of interpreting the holy scriptures in the universitie.

Hee was diligent in writing Commentaries, and Church Histories. And amongst other to shew his latter penes he composed a booke of the kingdomes of Iesus Christ our Saviour, which hee gave to the worthy kinge of Englande: shewing the way how the reformation of our Christian religion might be had amongst us. And when hee was in Englande hee wrote a booke of the government of the Church, which hee sent to the kinge of Englande. Hee also wrote a booke of the government of the Church, which hee sent to the kinge of Englande. Hee also wrote a booke of the government of the Church, which hee sent to the kinge of Englande.

The seaven and twentieth day of September in the year 1551 Bucer departed this life at Cambridge: and was honourably buried in the Church of St. Andrew. Hee was a learned man, and a good writer. Hee also wrote a booke of the government of the Church, which hee sent to the kinge of Englande.

Phillip Melancthon after his returne from his doctrine, returned with him to the same place where he was a student. Hee was a learned man, and a good writer. Hee also wrote a booke of the government of the Church, which hee sent to the kinge of Englande.

Hee also wrote a booke of the government of the Church, which hee sent to the kinge of Englande. Hee also wrote a booke of the government of the Church, which hee sent to the kinge of Englande. Hee also wrote a booke of the government of the Church, which hee sent to the kinge of Englande.

where

whereby he hath founded all the power of the Church.

He made and composed diuers booke as well of
humanitie, as also Commentaries, and common
places vpon the holy scripture which he wrote
at this present. He liued 63. yeares and died in the
yeare 1563. and was honourably buried.

1563 Peter Martyr a Florentine, a doctour, and was
fellow in diuinity, in a Church of Zurich in Swisse
toote the Cathedrales in Italian, that is, the expo-
sition of the principall articles of Christian religion.

He made a treatise of the sacrament of the Eucha-
ristie, and many Commentaries both on the Epi-
stle of St. Paul to the Romanes and to the Corin-
thians, and also vpon the Judges, and Samuell
with others.

1564 Augustine Sparrowe having a certaine time ex-
ercised the function of a good and faithful pastor in
the seigneurie of Bernen in the last election
after of the Church of Rome, in which he faith-
fully discharged his doctrie, and therefore was taken
and hanged: he dyed constantly, yelding by his
rite to the Ro. he died in the yeare 1569.

1565 He had a great desire in collecting the opinions
of the Doctours of such other nations as vpon
say, Ceruels and the psalmes and on the new Testa-
ment also, to see what he might find, he made
certaine pretie treatises, and amongst others one
of time against holy the Church.

1566 Pulcher a Germane Doctour in the Church
of Bernen made diuers good and large commentaries
vpon the holy scripture, and also god commentaries
that he could find at this present. He died in the
said citie of Bernen, and was honourably buried.

1567 Amongst all others the booke of John Cal-
uist minister of the word of God at Geneva can not
scantly be forgotten, which hath beene, and is
greatest

true Church of God. 161

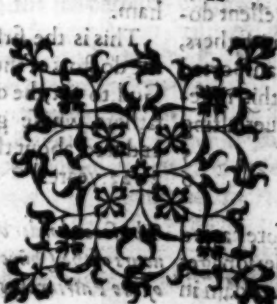
gives graces God had adored him according to the necessitie of the time: And what constancie he had in mainteyning the wordes quarrell.

To be short in as much as his worke be yet extant and his memorizall rise, I will make of him no further discourse, referring the reader to his worke that he hath written.

Howe yet may se by this discourse, howe God hath from the first creation of Adam and Eve had and conserued his Church, and hath thorough all ages raised some vp and giuen them knowledge of his trueth, and hath by weaklings of the worlde worthie men whole harted of his wished worshipping to the end that all men might knowe that the Lord alone is almightie, that his light is unquenchable, his power infinite, his mercy towards his vnspokeable, and that although he suffereth with weaknesse to flourish for a time, yet he will be sech time make his kingdome triumph ouer all: To which God, thy persons and one eternall beitie, be all praise, honour and glorie for euer and euer, Amen.

FINIS.

X



A Table containing the dinumeration, or catalogue of the Doctors of the Church of God, of whom mention is made in the discourse following.

GOD by his sonne and spirit instructed Adam the Doctrine and worke of the Church, for to teach and and Eve, and from time to instruct the true seruants of time made him to haue ynderstanding in his church. God.

Adam was ordeyned a the gouernement of the Bishop and Doctour, thorough the promise that was Church Noe. 7
made of the seed of the woman. 8
Sem the sonne of Noe a Doctour of the Church of God. 9

Of the sonnes of Adam Arphaxad the sonne of were Doctours of a Church Sem. 10
Abel. 11
Seth was substituted vnto the ministration. 12
Enos. 13
Cainam. 14
Malaleel. 15
Iared. 16

Henoch an excellent doctour amongst the fathers, This is the first order of who also was transported the doctors of the church of vnto God out of this miserable life to an euellasting life. God, to wit, the order of the fathers, whose gouernance endured about the space of 5

Mathusalem, 6 2023.yeares.

Lamech.

These nine before named The second order of the gouernours of the Church of God is being excellent personages of the Patriarches.

were helpers vnto Adam in

Abra-

The Table.

Abraham with his posteritie bare rule and guided the Church of God and Isaac succeeded him.

Jacob a bishoppe of the church of God for his time. And afterwarde did succede the twelue Patriarches, and Cahat the sonne of Levi.

Amram the sonne of Cahat and father vnto Moyses governed the church.

Moyses and Aaron great & excellent restorers of the church of God.

Iosue and with him was in the gouernement Ecclesiastical Eleazar the sonne of Aaron the priest.

Othomiel being dysinely stirred vp at y prayer that the people made vnto God.

And likewise gouerned in the church.

Debora a prophetesse and Barac had the like gouernance.

Gedeon and others that followed by order the number of whom ye may find in the booke of y Iudges.

The gouerning of the patriarches endured aboute 830. yeares.

The Prophets bee in the thirde

order of the doctrine of the Church of God, and began in Samuël.

Dauid a prophet and king and with him were deputed and appointed to the gouernment of the church of God the Prophets.

Nathan.

Gad and the high priests.

Sadoe and

Abimelech

Salomon the son of Dauid succeeded his father.

Semeia the prophet.

Ado the prophet.

Iadi the prophet.

Ahiah the prophet.

Hanani the prophet.

Azarias the prophet.

Iohn the Prophet.

Iosue the sonne of Nun the prophet.

All these prophetes haue reproued the Kinges and people for their Idolatries and abominable misdoings.

Elic the Thelbice

vp by the power of God for

to purge doctrine againe &

for to kindle y light

thereof.

Elizhus substituted in the

reume of Elic.

X 2

Isai.

The Table

- Isaiaſ ſucceeded immediately after Eliſeu, and in his time were the prophets, Amos, Micheas, Oſee. 22
 Jeremie governed the church more then 40 yeres, and in his time alſo were governors the Prophets: Sophonie, Abacuc, and Abdie. 23
 Daniell was inſtructed by Jeremie & governed the Church in his time. 24
 Ezechiel the Prophet. 25
 Oſee the prophet. 26
 Joel the Prophet. 27
 Amos the Prophet. 28
 Abdia the Prophet. 29
 Iona the Prophet. 30
 Micheas the Prophet. 31
 Nahum the Prophet. 32
 Abacuc the Prophet. 33
 Sophonie the Prophet. 34
 Aggee the Prophet. 35
 Zacharie the Prophet. 36
 Malachy was the laſt prophet that was amongſt the Jewes before the coming of our Lord Jeſus Chriſt.
 This is the third order of the Doctors of y church of God, to wit, that of the Prophets: the government of whome endured about 600 yeres. 37
- The government of high prieſts be in the fourth table and order of the the Doctors of the Church that were after the returne from the captivity of Babylon: untill the coming of Jeſus Chriſt be ſonne of God.
 Mardocheus. 38
 Jehoſue or Jeſus with the conductor Zorobabell. 39
 Joachim. 40
 Eldeas. 41
 Nehemias & others that governed in the Church. 40
 Symon and Eleazar, being brethren and the ſonnes of Onias. 41
 Simon the juſt. 42
 Matathias y high Prieſt. 43
 Judas Machabeus being raiſed up by the power of God. 44
 Ionathas the brother of Judas Machabeus ſucceeded him. 45
 Simon the third ſonne of Matathias. 46
 John Hircanus the great. 47
 Mathan the graundfather of the virgin Marie. 48
 Joachim who alſo was named Elie, father of y virgin Marie. 48
 Sime-

The Table.

Simon the high Priest.
Anna.
Zacharie the high Priest.

This is the fourth tablement and order of the gouernance of the Church since the retutne from the captiuitie euen vntil Christ, and this endured about 500. yeares.

The fift and last order of the Dottours of the Church of god, is that whiche wee beginne from Iohn Baptist & our Lord Iesus Christ.

Iohn Baptist the sonne of Zacharie the Priest.
Iesus Christ the sonne of the eternall God tookt his main flesh vpon him of the virgin Marie, &c.

Now haue be placed in the fift order the Apostles, their disciples, the Bishops, the pastours, the Dottours, & ministers, the which the sonne of God hath raised vp to fere space after vnto othre men for the conseruation and maintenance of the ministerie of the word and of his Church.

The first are the Apostles.

Peter the Apostle.
Andreu the brother of Peter, the Apostle.

James the sonne of Alphee, the Apostle.
James the sonne of Zebede, the Apostle.

Matheu the Apostle and Euangelist.

Bartholomewe the Apostle.

Matthias the Apostle.

Phillip the Apostle.

Thomas the Apostle.

Iohn the Apostle and Euangelist.

Paul a persecutour conuerted vnto Iesus Christ & made an Apostle.

The second of the fift order be the disciples.

Amongst many Disciples of the Apostles, these here named haue bene the principall.

Barnabas who was also named an Apostle.

Epaphroditus who was in like sort named an Apostle of the Phillippians.

Andronicus and Junia were reputed notable amongst the Apostles.

Simon which was called

X 3. Nigier

The Table.

Niger.
Lucius Cyreneus.
Manahem.
Iudas.
Barfabas.
Silas.
S. Luke called them doc-
tours and prophets.
Crescence.
Clement.
Trophimus.
Luke the Euangelist and
companion of S. Paul.
Marke the Euangelist &
disciple of S. Peter.
The third sort that were of
this first order be the Bishops.
Timothie bishop of E-
phesus.
Titus bishop of Creete.
Apollo.
Aristarcus.
Gaius.
Derbe.
Iason.
Sosipater.
Tychicus.
Secundus.
Sylvanus.
Tertius.
Quartus.
Sosthenes.
Epaphras.
Iesus the iust.
Demas.

Anthippus bishop of the
Colossians.
Eubulus.
Pudens.
Linus.
Artenas.
Zenas.
Dyonise Areopagita bi-
shop of the Athenians.
Annianus the first bishop
of Alexandria.
Ignatius the Disciple of
saint Iohn the Euangelist,
and seconde bishop of An-
tioch.
Clement bishop of Rome
Anacleto bishop of
Rome.
Quadratus disciple of the
Apostles bishop of Athens.
Euaristus bishop of
Rome.
Policarpe disciple of S.
Iohn the Euangelist, was bi-
shop of Smyrna.
Mark being come of the
Gentils was elected bishop
of Ierusalem, after the sac-
cage made by Titus.
These succeeded then af-
terward.
Cassianus.
Publius.
Maximus.

Sy-

The Table.

Symmache.
Catus.
Julian the 3. Capito.
Melito of Asia bishop of
Sardis.
Thophilus bishop of An-
tioch.
Apollinare.
Dyonise Bishop of Co-
rinth.
Iustus bishop of Vienna.
Phillip bishop of Crete
or Candie.
Egesippus.
Justin the philosopher.
Modestus.
Musan.
Eleutherius bishoppe of
Rome.
Ireneus scholar to Poli-
carpus bishop of Lyons.
Theodotian bishop of E-
phesus.
Miltiades.
Apillonius.
Serapion.
Policrates.
Victor bishop of Rome.
Tertullian of the country
of Africa, that is to say of
Carthage.
Leonides.
Amomius.
Origene.
Tryphon.

Minutius.
Felix.
Berille.
Hyppolitus.
Alexander bishop of Ca-
padoce.
Iules the Affricane.
Gregory bishop of Pötus.
Dyonise bishop of the ci-
tie of Alexandrie: all these
almost were the discyples of
Origene.
Vrbane bishop of Rome.
Cyprian of the countrie
of Affrike bishop of Car-
thage: Whereas is spoken of
those that in his time made
abiuration, denyng againe
the truth of the holy gospel,
& what the iudgemente of
God against them was, and
in like sort of them in our
time.
Alexander Bishop of Je-
rusalem.
Babile bishop of Neco-
medie.
Asclepiades of Antioch.
Theophilus.
Cesarius.
Vital.
Polichronius bishop of
Babilone.
Xistus of Athens bishop
of Rome.

Lau-

The Table

Laurentius the first of
 the seven Deacons of the
 Church of Rome. 81
 Archelaus Bishop of Me-
 sopotamia. 82
 Anatholius. 83
 Anthimius Bishop of Ni-
 comedie. 84
 Albine greatly re-
 nowned; who also received the
 the crowne of a martyr. 85
 Arnobius. 86
 Pierius. 87
 Melitius. 88
 Lucien. 89
 Pligeas the Egyptian. 90
 These here mentioned
 were excellent doctours of
 the Church of their time.
 Lactantius. 91
 Firmicanus the disciple of
 Arnobius. 92
 Eusebius Bishop of Ce-
 saria in Palestine. 93
 Retharius Bishop of Au-
 chun. 94
 Methodius. 95
 Athanasius Bishoppe of
 the cite of Alexandria. 96
 Eustache Bishop of Anti-
 och. 97
 Paphnutius of Egypt. 98
 Maximus. 99
 Macarius Bishop of Ieru-
 stem. 100
 Spitidion Bishop of Tre-
 mithe in Cyprus. 101
 Nicholas Bishop of Mir-
 ra in Lycia. 102
 Theodorus Bishoppe of
 Heraclia in Thrace. 103
 Eusebius Bishop of Eme-
 sus. 104
 Hillarie Bishop of Poity-
 ers in the Dukedome of A-
 quitaine in Fraunce. 105
 Liberius Bishop of Rome
 106
 Basile Bishoppe of Cesa-
 rea. 107
 Damasus borne in Spain,
 Bishop of Rome, succeeded
 after Liberius. 108
 Vulphilas Bishop of Go-
 thes in Sarmathia. 109
 Ambrose Bishop of Mi-
 lane. 110
 Vigilantius Bishoppe of
 Barcelon in Spaine. 111
 Apollinare of Laodicea
 Bishop of Syria. 112
 Hierome the sonne of one
 named Eusebius of the cite
 of Stridon. 113
 Chrysostome borne at
 Antioch and the disciple of
 Liberius. 114
 Euagrius. 115
 Theodolus. 116
 Maximus, were Bishops
 117
 Augustine Bishop of Hip-
 po,

The Table

po, was diuinely rayſed vp;
for to confute as well the er-
rours of the Manichees, as
of the Pelagians and others;

Poſſidonius of the coun-
trie of Affrike, biſhoppe of
Calme.

Celeſtin biſhop of Rome.

Palades the grecian, and

Patricius were in Scotland
and in Ireland, for to preach
the faith.

Germaine Biſhoppe of
Auxerre.

Cirillus Biſhop of Alex-
andrie.

Sedulius.

Sozomenus.

Socrates.

Theodoritus.

Caſſiodore.

Eucherius Biſhop of Ly-
ons.

Victor Biſhop of a cytie
in Numidia, which is in Af-
fricke, called in latin Carte-
na.

Polichronius biſhop of
Jeruſalem.

Arſadius.

Probus.

Pafchanius.

Latus, biſhop.

Eugenius biſhop of Car-
thage.

Proterius biſhop of A-
lexandrie.

Peter of Ravenna.

Gennadius an elder of
the church of Marſeilles.

Proſper.

Salutator.

Sidonius.

Germaine biſhop of Ca-
pua.

Vaſt biſhop of Arras.

Fulgentius biſhop of Ru-
ſpe in Affrike.

Autius biſhop of Vienna.

Solemus biſhop of Char-
tres.

Boetius a learned man.

Epiphanius Biſhop of
Phania.

Geſaſius of Affrick biſhop
of Rome.

Hormiſda borne in Freſc
land in the cite of Campa-
nia, governed the Church of
Rome.

Arator.

Grégoire biſhop of An-
gret.

Leander biſhoppe of Se-
uille.

Serenus biſhop of Mar-
ſeilles.

Iſidorus the younger by-
ſhop of Hiſpalia.

Beda an English man.

Y

The-

The Table

Theodorus Bishoppe of Rauenna.

Leger bishop of Aunhan.

Willebrord bishop of Frisons.

Boniface Archbishop of Mayence.

Burcardus.

Guntarius bishop.

Alcuin Beda his scholar.

Felix bishop in Aquitain.

Ansegisus who made 4 bookes of the decrees of Charlemaigne and of Lewis his sonne.

Haymo the third Bishop of Albastar, the disciple of Alcuinus.

Rabanus.

Sirabus who collected out of the writings of the fathers and of the doctors the ordinarie glose.

Bertrand a priest, a learned man and well instructed in the true godlines.

Vidriche bishop of Auspurg in Germanie, which greatly resisted against the decrees of Pope Nicholas.

Iohannes Scotus (not Thon yf myr) a learned man who wrote properly like as

the foresaide Bertrande did, concerning the bodie and blood of Christ in the supper.

Ratherius Bishop of Verona.

Aldebert of Bohemia Bishop of Prague.

Burchardus bishoppe of Wormes, who compyled the auncient canons.

Herengarius borne at Tournes Archdeacon of Angers, mainteyned the opinion of the saide Bertrand and Iohannes Scotus.

Sigebert who made a chronicle.

Hugo of the Saxon nation.

Bernard of the countrey of Burgonia.

Iohn of Saresburie Bishop of Charters stode in defiance against the wickednesse of the Popes and of the Clergie.

Arnolde bishop of Byza.

Waldo of Lyons of who the Waldenses took their name: like as of Luther came the Lutherians.

Peter de Vinea, Chanceryllor to Emperour Friedricke the second, did write many

The Table.

many letters in the name of
the Emperour, complaining
therein of the vnfaſtable
couetouſneſſe of the Pope.

William de ſainct Amour
a Doctour of Paris, a chan-
non of Beauuais, in his ſer-
mons cryed out againſt the
hypocriſie of the prelates
and other ſuch like matters.

Laurence an Engliſhman,
a doctour of Paris, wrote a
certaine booke againſt the
monks, y contents of which
booke was, that men ſhould
take heede of falſe prophets.

Peter Caſſiodorus an I-
talian, well inſtructed in the
worde of God.

Dulcine of Nauarre who
reproued the vices of the
Churchmen.

Arnoldus de villa nova,
who ſaide, that in the ſacrifi-
ce of the Altar the Priſt
did offer nothing vnto God

Wicklief, who ſeing true
diuinitie to bee corrupted
with a great many of rude
questions and humaine in-
uentions, was moued to re-
medie ſuch a diſorder.

Sautree a priſt inſtained
with and pure religion.

John Haſ of Bohemia.

Hierome of Prague a
Bohemian, who was at the
counſel of Conſtance where
as was alſo John Haſ.

Clemens a doctour of
Paris & Archdeacon of Bai-
on wrote touching the cor-
rupte ſtate of the church.

John Oldcaſtel knight of
the order and one of the
peeres of Englande, who
taught the courtiers a better
maner of ſeruing Chriſt.
Ieſus then they vſed.

Grunelder of the order
of priſts.

Taylor an Engliſh man.
Radtgeber.

Drandorf.
Toraw.

All theſe were martyred
for the maintenance of the
truth of the worde of God.

Wyght an Engliſhman.

Richard Hauender an
Engliſhman martyred for y
truth of the goſpell.

Paul Crau of Bohemia.

Rhedon of the order Car-
melites in the kingdome of
Fraunce.

